

The Outlook

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The Outlook is a Weekly Newspaper, containing this week 68 pages.

Price.—The subscription price is Three Dollars a year, payable in advance. Ten cents a copy.

Postage is prepaid by the publishers for all subscriptions in the United States, Canada, and Mexico. For all other countries in the Postal Union add \$1.56 for postage.

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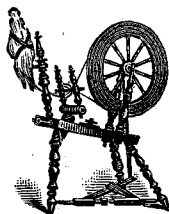
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The Outlook

Published Every Saturday

Vol. 56

May 29, 1897

No. 5



THE House of Representatives seems in no hurry to follow the example of the Senate in declaring a state of belligerency to exist in Cuba. It is an open secret, also, that President McKinley does not favor the course initiated last week by a large majority vote by the Senate. The President is collecting information on the state of affairs in Cuba; expects soon to have an official report from Mr. Calhoun, the special agent sent to Havana by our Government; and will probably before long lay his views and proposals for action before Congress. As we have repeatedly pointed out, the recognition of belligerency, or of independence, is the mere assertion that a certain state of facts, defined explicitly by the authorities on international law, exists. Such an assertion is always accompanied by a declaration, from the nation making it, of strict neutrality between itself and the contending parties; and the latter declaration is made in clear terms in the resolution just passed by the Senate. Laying aside the undoubted fact that it is at least open to question whether the Cuban insurgents are carrying on war in such a way as to make them belligerents in the usually recognized sense—whether they have a government, a legislature, an organized campaign, a capital, ascertainable headquarters, ports, a navy, etc.—laying all this aside, it must be said that this is the first historical instance where it is proposed to recognize belligerency from sympathy with one of the contending parties. In what way, it may be asked, will this recognition give the United States power to prevent cruelties in Spanish or Cuban war methods, or to do away with the state of anarchy in Cuba, or to revive trade, or to bring to an end the struggle? We

see no reasonable answer. On the other hand, such an act will make stricter our obligations as a neutral, will give Spain the right of search in our vessels for contraband of war, and will increase the probabilities of a quarrel between Spain and the United States over some specific "incident"—very likely caused to occur by interested parties for that very purpose. The honorable, straightforward course for us to pursue, if we hold that humanity and American interests call upon us to put a stop to the wretched state of things in Cuba, is first to use our friendly offices with Spain; then to protest and remonstrate; finally, if forced so to do, to intervene openly and upon a plain statement of principles and rights.



Meanwhile the Cuban question is creating a political crisis in Spain, and the action of our Senate has strengthened the hands of the present Ministry against an attack led by Señor Sagasta, the Liberal leader. The enormous expenditure made necessary by the war has heretofore been loyally supported by Sagasta and his party, but he has now taken the position that the time has come for new methods and a change of policy. The Prime Minister, Canovas, is rallying his forces to support the present methods and to uphold General Weyler's military policy, and important debates are about to take place. Dispatches state that the passage of the Senate resolution has materially lessened the likelihood of a Cabinet crisis by rallying many doubtful deputies to Canovas's standard. The tension of feeling is shown by the absurd scene in the Spanish Senate when the Minister for Foreign Affairs, the Duke of Tetuan, boxed the ears of a Liberal Senator. The Duke offered his resignation in consequence of this rash act, but with

drew the resignation on advice of the Premier, who declared that in the present crisis neither a resignation nor a duel was to be thought of. Steps to make new loans to refill Spain's depleted treasury are being discussed; an extra tax on everything now taxed except land, navigation dues, loans on quicksilver mines, and on the petroleum monopoly are among the expedients proposed. It would seem almost impossible for Spain to submit much longer to the constant drain of money entailed on her by war and bad government.



The struggle between the Greeks and the Turks ended, apparently, with the fierce and bitterly contested fight at Domoko on Monday and Tuesday of last week—a fight which put the final touch of disaster upon the Greek fortunes. The Turks, being in absolute possession of Thessaly, then proposed a general armistice for seventeen days, which was formally signed on Thursday, and the Eastern question has again become a diplomatic question, and has doubtless entered upon one of those long and tiresome periods of procrastination which are so constant in the history of Oriental diplomacy. So far as any public statement has been made, the Turkish demands have not been moderated. They still include the possession of Thessaly, the abolishment of the capitulations, and the payment of an indemnity of about \$43,000,000. That some sort of indemnity will have to be paid is certain. Responsible Ministers in France and England have declared with great explicitness that the Great Powers will not permit the dismemberment of Greece; but the Great Powers have already been compelled to permit various things which they declared could never occur. The real question is, What does Russia desire? for the belief grows that Turkey is practically a vassal of Russia, and that whatever is to the advantage of Russia to have her vassal possess Turkey will secure. There is intense depression at Athens, and a good deal of talk about the retirement of M. Ralli, the Premier. It also remains to be seen whether the dynasty can survive the appalling catastrophe to which it has contributed so much.

Readers of The Outlook will recollect that the question of conferring, at Cambridge University, upon women who had done the work identical with that required of men, the usual honorary degrees, has been a matter of hot discussion during the past few weeks. It has been evident for weeks past that opinion was running strongly against the proposal, and on Friday, by a vote of 1,737 to 662, the proposal was rejected. If the question had been on the admission of women to the government of the University, it would have been easy to understand the opposition, for that would have involved a revolution in the history and management of the University. But if women are to be educated at all, there seems to be no reason why they should not receive the same recognition for work done which is accorded to men, and it is difficult at this distance to understand how the conferring of honorary degrees upon women for precisely the same work which secures such degrees for men could in any way affect the history, the traditions, or the management of the University. It is said that the opposition came chiefly from the small clergy scattered throughout the country. If this be true, it affords another illustration of the singular fatality which has often attended the attitude of the smaller English clergy on general questions. The undergraduates appear to have acted in an extremely disreputable manner, manifesting their opposition to the proposal in undignified and coarse ways. It must be added, however, that while many of the most eminent scholars in England favored the proposal, many equally eminent men opposed it, among them Lord Kelvin, Professor Villiers Stanford, and Mr. W. S. Lilly.



A remarkable municipal election took place in Toronto, Canada, on Saturday, the 15th inst. There was only one question at issue—namely, whether street-cars should be run on Sunday. The interest in this question, which strikes the average American living south of the Canadian boundary-line as an unusual one, is indicated by the fact that the total vote considerably exceeded that cast in ordinary city elections. Out of a total vote of about 32,000 there was a majority of

479 in favor of the municipal permission of street-car traffic on Sunday. The campaign was an earnest and lively one. Toronto has been well known as a particularly orderly and quiet city on Sunday, and a large body of the most reputable and worthy citizens of the town feared that the running of trolley and horse cars on Sunday would be but the beginning of a general letting down of the standards of Sunday observance. Time alone, of course, can tell whether they are right, or whether it will be possible to maintain good order and an average amount of Sunday quiet with the new facilities for street travel on that day. The general question is one which it seems to us must be determined according to population. Cities and towns of a limited size do not need public conveyances for the necessities and duties of life on Sunday; but it would be impossible in any city of a large size to carry on even the religious and philanthropic work of the day without some means of public street traffic. Moreover, there is considerable force in the argument that to cut off horse-cars and trolley-cars on Sunday discriminates in favor of those who have means to hire or to maintain private carriages. There is one phase of the question, however, that admits of no discussion. Every employee and workman connected with street railways, or, indeed, any other railway, should in some way be enabled to have one day in seven for rest.

An event of great interest on both sides of the border is the proposal to build a railway from Winnipeg to Duluth. According to the Toronto "Globe," the latest account of the proposal made by Mr. Greenway, the Prime Minister of Manitoba, is that the province shall guarantee the bonds of the company to the amount of \$3,500,000, in consideration of a rate of ten cents a hundred for wheat from Winnipeg to Duluth. It is beyond question, as this journal says, that the life of Manitoba and the West depends upon getting lower wheat rates to Lake Superior, and lower freight rates generally for the staples of the West, and for return goods. At the same time the new road finds little favor in the eastern Canadian provinces, since it would tend to

divert traffic to the United States, and would injure the Canadian Pacific Railway, rendering it less able than ever to give better terms to the people of the West. The project looks all the more formidable to the Canadian Pacific because it is alleged that the new company will find its main business in the development of our Minnesota iron-mines. If this be so, the Manitoba wheat will be so much "found" traffic, and the company will therefore be able to carry it at rates impossible to a concern for which the carrying of Manitoba business is vital. It is worth while considering, too, says the "Globe," the relation of the new proposal to the project of building a Government road through the Crow's Nest Pass. To spend some \$20,000,000 on the latter enterprise for the purpose of developing Canadian territory, and to allow the trade so fostered to be tapped at the Manitoba end by an American railway, would be to make Canada the financial laughing-stock of the world. It cannot be expected, however, that the farmer of Manitoba will bear high freight rates on the plea that he is thereby assisting in the satisfactory solution of national problems.

The departure of ex-Secretary John W. Foster from this country for England, Russia, and Japan is an event of considerable importance. He has been appointed by President McKinley "to negotiate and conclude a treaty" with Russia, and has been vested with the rank of Special Ambassador in order that a settlement of the vexed seal question may be arrived at as soon as possible. It has already been proposed by our Government to Great Britain that the *modus vivendi* formerly in force should be renewed. Great Britain has declined to agree to this, but she has consented to a further investigation by scientists of our claim that, on account of the serious inroads of pelagic sealing (sealing on the high seas), there is danger of the early extinction of the herds. It is asserted by some that the reason for Great Britain's refusal is to provide at least one more profitable season for the Canadian sealers. Should the United States and Russia join hands, however, Behring Sea will be to all intents and purposes a closed sea. Russia has already proposed

to our Government a material increase in the extent of the zone in which, under the Paris award, the killing of fur seals is prohibited during certain months. General Foster will make a final effort to induce the British Government to enter into some agreement, but as his instructions only carry with them a letter of credence, it is supposed that President McKinley does not expect the conclusion of any formal negotiation. As our Behring Sea Commissioner, Professor Jordan, reminds us, however, it would be well for us to lead the way in stopping pelagic sealing by restraining our own citizens, without waiting for the action of other nations. "To-day, off San Francisco, our vessels are destroying female fur seals worth to us, under protection, \$40 each for breeding purposes, in order to get their skins, which are worth in the London market about \$9 each."

The past week in the business world was marked by considerable disquietude, arising somewhat from the discussions at Washington regarding Cuba, and in a much less degree by certain incidents connected with the attempted settlement of the Græco-Turkish war. In our issue of a week ago we published the figures for the foreign trade of this country during April; they were the largest ever recorded for any one month. A comparative study of the figures for the first third of each of the last six years has been made by the "Commercial and Financial Chronicle." With the exception of 1893 (when the trade situation was against us) and 1895 (when the favorable balance was very small), the net merchandise balance for the first third of each year has shown nearly the same excess of merchandise exports. A second fact of interest is that, notwithstanding this favorable merchandise balance, gold exports during those months are a feature of every one of the six years other than 1896. Still another important feature is the increase in silver exports since the repeal of the purchase clause of the silver law of 1890. These exports amounted to about six and a quarter million dollars in 1893, before the repeal of the law, and to eleven and a half millions in 1894, after the repeal. Since then they have been nearly the

same in amount each year. The net trade balance includes merchandise, gold, and silver; for the first third of the present year it amounts to nearly sixty-four million dollars in our favor.



Mr. E. B. Thomas, President of the Erie Railroad Company, contributes to a recent issue of the Washington (D. C.) "Post" an interesting and suggestive article on the present condition of the railway business in this country. It is particularly valuable because it is the statement, by an acknowledged railroad expert, in a fair-minded and dispassionate form, of the important and dominating influence of the railroads of the country on the commerce and public life of the country. Mr. Thomas states that the total annual expenditure of the railways of this country is nearly one thousand millions of dollars for operation, maintenance, and interest; that there are about 800,000 employees of railroads in the United States; that the railways are putting annually about \$70,000,000 into their ties, \$15,000,000 into new bridges and road-beds, \$33,000,000 into new rails, and over \$8,000,000 in printing and advertising; that while the United States Government spends \$90,000,000 yearly for the Post-Office Department, the railways spend \$93,000,000 for locomotives, passenger and freight cars and their repair annually.



Mr. Thomas very logically points out that when the railway business of the country languishes, the general commercial conditions of the country must be disastrously affected, by reason of the vast amounts of money and vast number of wage-workers involved. While Mr. Thomas argues that the trend of State legislation has been inimical to railways, and that, therefore, such legislation has struck at the public good by crippling railway business, he also says: "I am making no apologies for bad and reckless railway management, nor am I extenuating in the least the overbuilding, and paralleling of railways which, under the guise of competition and the conferring of benefits upon communities, have in

many cases been little short of high-handed crimes." But he also pertinently adds that he believes railroad officers are no less honest than men engaged in other occupations, and as upright in their dealings as other business men; in which belief we share. His final conclusion is in line with the position which *The Outlook* has maintained for many years, to the effect that the railway business of the country is so enormous and involves so much of the welfare and rights of the public, as well as so large an amount of private investment and expenditure, that National supervision is a necessity. We agree with President Thomas that State legislation is incompetent to deal with the vast problems involved in railway affairs, and we are glad to observe that, on behalf of the railways, he seeks the protection and supervision of the United States Government, for which *The Outlook* has long contended on behalf of of the public.



The concern for the higher education which of recent years has distinguished so many of our Western States received its most striking expression in the acts of the Wisconsin Legislature at its recent session. The University of Wisconsin received originally from the Federal Government a grant of four townships, and has since received several supplementary grants, including the Hatch appropriation of 1889 for agricultural experiment station work. To the income received from these sources the State Government has successively added the proceeds of State taxes of one-eighth of a mill, of an additional one-tenth of a mill, and finally of an additional one-fifth of a mill. The additional fifth of a mill tax was first appropriated in 1895 as a temporary measure for two years. This year this tax has been made permanent. One-fifth of a mill is not a tax whose burden any taxpayer is really conscious of, but one-fifth of a mill upon the tax duplicate of the State of Wisconsin means at once an income of over \$100,000 a year, and this income increases with the increase in the wealth of the State. It is, therefore, much more than equivalent to an additional endowment of \$2,000,000. The total income of Wisconsin University, ex-

clusive of students' fees, is now approximately \$400,000—or as much as the income from an endowment of \$8,000,000. The making permanent of this additional State tax for the University did not, however, exhaust the Legislature's generosity, or fully express its appreciation of the work done by the University under President Adams. The appropriation made two years ago for the erection and equipment of the State Historical Society library building was more than doubled, and the building, when complete, will have cost about \$450,000. As this building is located upon the University grounds, and accommodates the general library of the University as well as the library of the State Historical Society, it is virtually a part of the State University equipment. It will be the finest university library in the country except the new one connected with Columbia University. The Legislature also doubled the annual appropriation for the State Historical Society library, and provided for a State Library Commission with funds to encourage local libraries throughout the commonwealth. Such liberality should certainly be a matter of pride to every citizen of Wisconsin, and should be brought to the attention of the Legislatures of other States.



Professor S. H. Woodbridge, of the Boston Institute of Technology, whom our readers will remember as the leader in the fight for the final and effective anti-lottery law, has prepared for the Women's Health Protective Association of Philadelphia a report upon the sanitary condition of the Philadelphia school buildings. This report gives definiteness and precision to the general belief that some of the Philadelphia school buildings are not only unfit for school uses, but are even menaces to the public health. Professor Woodbridge examined thirty-two buildings in the older portion of the city. Some of the conditions shown to exist are as follows: "School-house, Twelfth and Wistar Streets.—The air supply for heating purposes is drawn from the yard, close to the privies, and four rooms on the first and second floors are unused because of the offensive odors from the vaults. The rooms on the third floor are

used, but are not free from the stench, and windows are generally kept closed. When gas must be used for lighting, the condition of these rooms becomes intolerable," etc., etc. To remedy such a disgraceful state of affairs, Professor Woodbridge naturally demands radical measures. He recognizes that the cost will be considerable. "To suitably equip old and furnace-heated school-houses with ventilating means has been found to cost from \$9 to \$12 per capita occupant. But," he adds, "this expenditure, once made, would properly be charged to from thirty to fifty years' occupancy of the buildings." The investment, therefore, is a sensible one from the standpoint of mere economy.

If it is found by the results of costly experience that the effect of foul air in school-rooms is a loss of from ten to twenty per cent. of physical and mental effective energy, it means that that much of public money paid for public education is wasted, and that the taxpayers of the community are correspondingly the losers. That is, if the per capita school cost is \$15 a year, the resulting per capita loss to education alone would reach a minimum of \$1.50 to a maximum of \$3 per year.

In other words, in the long run, it will cost more than twice as much to provide the same amount of education in the present ill-ventilated rooms as in the proposed well-ventilated ones. It is not often that the economy of increased expenditures can be urged with so much force. No teacher who knows anything of the effect of bad air upon her own work and that of her scholars will think that ten per cent. exaggerates the loss.

A friend of the new administration of the Kansas State Agricultural College writes us that we were misinformed upon certain points relative to the recent changes in the faculty of that institution. He states that the Board of Regents have always felt at liberty to go over the faculty list annually, and that the most important difference between the retiring President and the Populist Board of Regents was upon "the place and importance of economics in the curriculum of an institution established specifically in the interest of the producing classes." Our statement that the President-elect "heartily supported Mr. Bryan in the recent campaign" is criticised because it seemed

"to imply that he was an active advocate of the cause of a political party." This implication is declared to be "grossly false." But the point most criticised in our paragraph is the statement that the "object of the changes was clearly to make the instruction at this college strongly Populist." Our correspondent writes:

This statement is entirely without ground of truth. The President-elect is not a Populist, nor a member of any political party, and has not been for years. He finds it necessary to criticise Populist doctrines as well as Republican and Democratic, and does so without hesitation. Regent Hudson has recently declared that the college is to be taken out of the control of the Republican party, which is quite likely true. Opportunity to teach here is henceforth to be afforded to teachers not Republicans as well as to those who are Republicans. Up to this point teachers in the institution have almost without exception been chosen from Republican ranks. One of the old professors is liberal in his views, and is now called a Populist. All other members of the faculty [except the President-elect] are supposed without exception to be Republicans. The Board endeavored to make changes in the faculty which they believed had long been needed in the interests of the educational work of the college. The implication that freedom of thought or teaching will be restricted under the new régime is wholly groundless. If the Agricultural College of Kansas is to stand for anything under the new administration, it is to stand for the fullest and broadest freedom of science.

The editors of The Outlook are unable to make an exhaustive investigation into the merits of this case. We publish the foregoing statement in order to insure that both sides are heard. But it is clear even from the above defense by a correspondent evidently in sympathy with the new administration of the State Agricultural College that the main criticism we made in our issue for May 15 is just, and is based on a correct interpretation of the facts. President Fairchild, after a satisfactory record of seventeen years, was retired because of a political difference concerning what sort of political economy should be taught in the interest of the "producing classes." The teaching of political economy should no more be affected by sympathy for or antagonism to "a class" than the teaching of history or mathematics or literature; and we therefore repeat that when teachers are proscribed on account of their political views, to that extent the integrity and standards of teaching are attacked, if not destroyed. If it is right for Populists to teach a Populist political economy in a Populist

university, it is right for capitalists to teach a plutocratic political economy in a capitalistic university—which is absurd.

Governor Black, of New York, has vetoed the progressive inheritance tax. He discards what appears to us to be the strongest argument against it:

It has been urged that wealthy men may leave the State in case this bill becomes a law. This is a danger which I should not have the slightest hesitation in encountering, providing the bill was just.

But a bill may be just and not expedient; a *just* tax which cannot be collected ought not to be levied, because the object of taxation is to raise money, and although a scheme may be never so just, if it does not raise the money it is not a wise scheme. But Governor Black also disavows what appears to us to be the strongest argument in favor of this bill:

It has been claimed in support of the bill that personal property to a very large extent now evades taxation. This may be true, but to my mind this bill is not the proper remedy. Personal property is now subject to taxation under the laws of this State. If that law were properly enforced, there would be but little evasion. The fault is with the officers of the law, and not with the law itself. It is not denied that personal property in some cases pays its share, and yet this law, in order to reach those who have evaded, would punish those who have already paid.

In adjusting taxation the Legislature cannot lay aside every scheme which may work injustice to any individual; if it were to do so, there could be no taxation. It must be satisfied provided under the system adopted no *class* suffers injustice. It can hardly be doubted, by any one who has given any attention to our present complicated and unscientific systems of taxation, that taxes bear more heavily on the men of moderate incomes than on the rich, and more heavily on the agricultural than on the commercial, banking, and professional classes. It is by these three classes, especially the commercial class, that great fortunes are made. These fortunes are, in part at least, made, not by individual industry, but by the sagacity which has won out of the general prosperity of the community an extraordinary share. And it is not unjust that out of this extraordinary share of the common wealth an extraordinary share of the expenses of the State should be

paid. The community is, after all, one. And if under local, municipal, and federal systems of taxation the multi-millionaires escape their just share of the common burden, it is not unjust to recognize that fact and correct it in State taxation. It may be added that the progressive inheritance tax is borrowed from England, where its justice has long been recognized. It can hardly, therefore, be contemptuously put aside as a radical socialistic measure.

The constitutionality of the Lexow Anti-Trust Law is to be tested before the New York Court of Appeals. An order was lately granted by Justice Chester, of the Court of Claims, appointing a referee to hear testimony and conduct an inquiry with the object of ascertaining whether a certain alleged combination of railroad officers and dealers in coal constitutes a Trust in the meaning of the law. The legality of the action of Justice Chester was at once denied by the defendants, and though the referee, Mr. Walter E. Ward, has taken his oath of office and formally opened the inquiry, he will not proceed further with it until the Court of Appeals has passed on the questions raised. The argument as to constitutionality will be based largely on the wording of the law, which provides "that every contract, agreement, arrangement, or combination whereby trade or commerce in this State in any article or commodity of common use is or *may be* restricted, or whereby competition in this State in the supply or price of any such article or commodity is or *may be* restrained or prevented, is thereby declared to be against public policy, illegal, and void." This, it will be argued, is both vague and inconsistent with the constitutional right of freedom in contracts. It will also be maintained that the attempt to make a foundation for a case through an inquiry instituted by a referee "attempts to confer upon judicial officers functions which are not judicial in character, and lack all the safeguards of judicial proceedings, but are merely advisory and ancillary to the executive branch of the Government." It has freely been charged that the law which was the outcome of the New York Senate investigation into the methods of Trusts was ineffective in its machinery,

and purposely drawn so as to leave many legal loopholes for escape. The result of the proceedings before the Court of Appeals will confirm or repel this suggestion. It is certain that weak legislation is worse than no legislation, because it throws the law and the courts into contempt. Public abuses must be dealt with firmly and with the strength of wisdom as well as of sentiment.



The New York Legislature has given its sanction to a claim being urged by the more radical of social reformers, in an act permitting the Trustees of the Brooklyn Bridge to abolish the tolls altogether, and so make the Bridge as free to carriages as it now is to foot-passengers. Presumably a toll would still be charged to persons riding in the cars across the Bridge, but no extra toll to those taking the elevated road from any part of New York City to any part of Brooklyn. Mayor Wurster, of the latter city, has well stated the argument in favor of this policy:

It seems to me that a citizen of any part of the greater city should be able to go to any other portions of it without paying anything extra for crossing the waters that divide it. Residents of New York living beyond the Harlem River have this right. They are not compelled to pay for crossing the Harlem River Bridge; neither should Brooklyn people be required to pay for entering New York. The principle is the same in each case, the only difference being that the East River is wider than the Harlem. And, further than this, I am in favor, as soon as we become part of the Greater New York, that the bridge be declared free, and that all future bridges and tunnels shall be constructed on the same principle. They ought to be regarded as continuations of the city's streets for the purposes of the people using them.

The reader hardly need be reminded that there are no tolls on the bridges over the Thames in London, or the Seine in Paris; nor that the abolition of the tolls in New York would not have been so easily accomplished if the Brooklyn Bridge had been owned and operated by a private corporation.



Our readers will remember that the discovery was lately made that New York City, under a contract made with the municipality in 1851, has a right to buy the Eighth and Sixth Avenue Railroads at

the cost of building, with ten per cent. added. A strong movement has been made in this city to urge the municipal authorities to avail themselves of this contract and buy these roads, and a high price has been offered by an individual to the city for its contract rights. Judge Beach has now decided that this contract is no longer binding on the railroad companies, and that the city no longer has the right which that contract originally conferred. It is not necessary for us to go into the grounds of this decision. The decision of a single Judge is not conclusive, and is important only because he vacates the injunction, the effect of which would have been to prevent adding to the total value of the roads by providing them with a new road-bed for electric operation by the underground trolley system until the city could decide whether it would avail itself of its option, and to prevent the city from losing its rights by silently acquiescing in the change. The case will doubtless be carried to the Court of Appeals, and we must patiently wait for the decision of that tribunal. Meanwhile the temporary decision is significant chiefly because it affords a new illustration of the difficulties with which the people in a democratic community have to contend in their endeavor to secure the right to control and operate their own highways.



The tailors' strike in New York and Brooklyn includes about 28,000 men and women. This strike differs from preceding strikes in that at the beginning it lacked concerted action. The men stopped work in groups, in shops, and as organizations. Non-union men have stopped work and organized. The demand is that fifty-nine hours shall constitute a week's work, and that every shop shall have a regular weekly pay-day. The men agree that the difference in the classes of work done in the separate shops justifies a difference in the wages paid to the workmen. The strike has resulted in the reorganization of the women's branch of the Brotherhood of Tailors. There is very great suffering among the workers. The average working time of tailors is about five months in a year. The wages are low, and a period of idleness in the busy season involves suffering at the time

and impaired resources for the future because of debts incurred. The subdivision of the trade into fourteen branches, and the inability of any one worker to do the work of more than one branch, are limitations and form sources of unrest, the causes of the complexity in every tailors' strike. Each branch must be dealt with as a separate body, although the interests of the whole are identical. The main difficulty lies in the tendency to break contracts, a tendency that is found equally developed in manufacturers, contractors, and workmen. In this strike the leaders and the men seem to have a larger conception of the situation than in previous strikes, and the necessity of attaining some settlement that has in it at least the promise of stability.

The valuable report for 1896 of the National Divorce Reform League records a hopeful degree of progress. By the law of last May, no divorce can now be granted in any Territory unless the applicant for it has resided continuously in the Territory for the year preceding. The Commissions on Uniform Legislation now existing in twenty-nine States and one Territory are considering the subject of uniform marriage and divorce laws, in which it is hoped to report an advance next year. The Report bears upon the relations of the Home to Crime, to Temperance, to Property, to Good Citizenship, to the New Educational Movement, to Educational Institutions, etc., with a wise suggestiveness that makes it fruitful reading for thoughtful minds. The student of sociology in whatever line is being led, in degree as he is thorough, back to the base of society in the Family. We quote: "The self-assertion of our American youth, growing out of our intenser egoism, with its lack of reverence, docility, and ready acceptance of the duties and obligations of the school, has much to do with making the age later at which the American boy is ready for college, as compared with the youth of Germany." Perhaps still less doubt will be felt at the statement that, in an all-round view, "a low domestic life imposes a heavier tax on the material resources of the Nation than any other single cause." Dr. S. W. Dike, of Auburndale, Mass., is the Secretary of

the League, to whom applications may be sent for the Report, or for addresses on the subject in which he is an expert of international repute.

Pundita Ramabai

It is now ten years since Pundita Ramabai, one of the best and bravest women the world has ever seen, crossed the Atlantic and came to America, unfriended and alone, to ask the aid of this great and rich country in her endeavor to give education to the child widows of India. She declared herself a Christian; but when asked whether she was orthodox or Unitarian, responded with delightful simplicity that she did not know; she only knew that she was Christian. Of course missionary organizations, which are necessarily denominational, could not take up her work, and, perhaps of course, many Christians who think they have all they can do to maintain their denominational organizations were slow to give her encouragement. Nevertheless, when she left America, a Ramabai Association had been organized in Boston, with branches in different parts of the country, which pledged her a ten years' support of \$7,500 a year. The ten years have gone; the pledge has been more than fulfilled; and now—our correspondent in another column tells what is now. Read the story.

Meanwhile Ramabai's Christian character has been deepened and enriched, and her Christian faith clarified, by her ten years of Christian activity. She is still undenominational. Her school is still a secular school, not a missionary school. The religious faith of her pupils is not interfered with. But she is a Christian. And her pupils, seeing her light, are drawn by it to the One who has given her that light. To her morning prayers most of them ask to come; of course they are welcome. Conversions to Christianity have taken place, not as the result of her proselyting endeavors, but as the result of her Christian spirit. Her Brahmanical supporters have withdrawn their support; but, inspired by her example, have begun to open schools for child widows under Brahmanical control and pervaded by the Brahmanical spirit. Thus she finds herself made a missionary

without knowing it or meaning it. It is a pity that our missionary organizations are not simply Christian. Then they could take up her work and give to it their support. There is one Christian missionary organization which is not denominational—the Woman's Union Missionary Society. Perhaps it might assume a responsibility which the Ramabai Associations, organized for ten years only, must presently lay down. The Christian Endeavor Society is undenominational. It could do no better work than to make Ramabai the almoner of its Christian love and the minister of its Christian service. Or must she leave her child widows and her famine-stricken sisters in India and come again to America to teach us the privilege of Christian ministry to the oppressed and desolate of another land?



The Sovereign People

In a recent address at Providence Dr. Edward Everett Hale recurred again to a conception of the governing function of the American people which he developed some time ago, and which is full of interest and significance. Few things are more deeply needed in this country than a clear and penetrating sense on the part of every citizen that he belongs to the governing body, and that he is, no matter what his occupation, in this sense a public man. Dr. Hale emphasizes the fact that the gentlemen who hold public offices are the administration, but that the people of the United States are the sovereign. That is a fact which it is well for us to remember, and equally well for our public servants to remember. The American people is sovereign, and those whom it puts into office are its servants, not its masters. As a rule, the sovereign is very much in advance of its servants in its perception of public needs. Thus, the sovereign began to move West long before the men connected with the administration discerned, as a rule, what the West was to be. In 1803 Robert Livingston declared, "We shall not send an emigrant west of the Mississippi in one hundred years." The people thought differently; they crossed the Mississippi as soon as they reached it. Eleven years later Mr. Gallatin declared that "we attach no value

to the forty-ninth parallel; the lands they concede are of so little value to us that we were willing the boundary should be left without arrangement." This land includes the present States of Iowa, Wisconsin, and Minnesota. Again the people thought differently. They attached great importance to those lands, and they showed their sense of their value by promptly taking possession of them. Dr. Hale contents himself with these two historical illustrations. He might have added to them indefinitely to show that, as a rule, it is the power out of office which leads rather than the power in office; that when the power in office acts, it is because the power out of office has long been agitating and has at length succeeded in sending the executors of its will into the administration. Public opinion, in other words, which is sometimes worn out, as Mr. Platt has worn it out in this State, and sometimes ignored, as the United States Senate has ignored it in the matter of the Arbitration Treaty, sooner or later gets itself expressed, and that opinion, if it is morally sound, is finally sovereign. It is that opinion which is formed outside of official circles, of which, indeed, official circles in Washington in particular are sometimes curiously ignorant. Whoever shares in the making of that opinion takes part in the public life of the country, and is in that sense a public man. In other words, every member of the great community of the sovereign people is, under our form of Government, a public man, no less than a private citizen.

There are two points of attitude which are constantly taken toward this sovereign. Both are equally unsound and injurious to a free, energetic, and intelligent public life. The first is the attitude of those who distrust the sovereign. It is perfectly clear to students of our history that, as a rule, the founders of our Government had no real notion of a democracy. What they had in mind was a republican government to be conducted by the best people. That was the old town-meeting idea in New England, and it was an admirable idea, under the reign of which public life was often characterized by both intelligence and virtue; but it was a limited idea, and it was never the democratic idea. The democratic idea is, for

the present at least, not the government of the whole community by a small body of the most select citizens, but the government of the whole community by the whole community, every element having its weight, casting its vote, and securing its representation. This means the bringing of a great deal of scum to the surface, the putting into public place of a great deal of ignorance, the occasional reign of the half-educated; but it is inevitable, and it is, in the judgment of those who really believe in democracy, the only road to the final working out of the democratic principle, which will be the rule of the best, but of the best secured by a new method of selection. Now, there are a great many Americans who are afraid of democracy, who distrust the sovereign people, who are unwilling to intrust it with large powers, who do not believe in its competency, who doubt its rectitude, and who are skeptical of its ability to govern. The men who take this point of view are not standing on American ground. They are really holding to the feudal or aristocratic principle. They are putting themselves out of sympathy with the movement of affairs on this continent, they are limiting their own influence, and they are wasting the force which they ought to exert as a moderating power.

There are, in the second place, those who flatter the sovereign people. This is perhaps the greatest peril of democracy. Under an aristocratic form of government there is danger of indifference to public opinion; under a democratic form of government there is danger of subservience to public opinion. Both are disastrous; both are inimical to a sound public life. This country has never been without its demagogues—the men who do not contribute to the discussion of public questions ideas, knowledge, wisdom, or moderation, but only empty declamation about the greatness of the country, the sacredness of the people, the effiteness of Europe, and other kindred themes. Such declamation shows, of course, that we have still a long way to go before we are thoroughly educated. Thoroughly educated people are not only not influenced by this cheap and tawdry oratory, but they are bored by it; they will not listen to it; they have outgrown it. The American who understands his

country and values it, and who is possessed by the genuine American spirit, will no more flatter a sovereign people than he would flatter a sovereign king. He will preserve his independence against the pressure of popular clamor just as truly as he would preserve it against the tyranny of an autocrat. Democracies are by no means free from the tendency to be tyrannical, and no tyranny is so offensive as the tyranny of a mob. This is a constitutional government; that is to say, the sovereign people has not unlimited control. It is bound not only to recognize the rules of righteousness, of which the maker thereof can sufficiently take care, but it is also bound to respect the rights of the individual. What is needed here is not the hired-man theory of government—the attitude towards the public which makes a man in office a mere machine to register a popular verdict—but that profound respect for the sovereign people which makes the individual not only respectful of his own rights, but reverential of truth.



The Value of Doubt

The Christian spirit and the scientific spirit are identical, and they are both of them directly opposed to the ecclesiastical spirit. The ecclesiastical spirit condemns doubt, forbids inquiry, commends credulity, demands unquestioning faith, builds on the authority of tradition. The scientific spirit commends doubt, promotes inquiry, condemns credulity, forbids unquestioning faith, builds on individual investigation and rational judgment. So does the Christian spirit.

Christ has defined the Christian spirit by a very simple illustration. He has told us that we must have the spirit of a little child. Intellectually, the spirit of a little child is one freed from tradition, without prepossessions, full of inquiry; it is an investigating, inquiring, unpolemical, unprejudiced spirit. The child has had no time for the formation of prejudices. He is ignorant of traditions. He has no faiths of his own to defend, and sees no reason to attack those of his companion. His prevailing attitude of mind is one of inquiry. He is a perpetual interrogation-mark. He is always asking what his

mother is apt to call "foolish questions," by which she means questions too difficult for her to answer. He wants to know the meaning of everything and the reason for everything. It is true that he accepts at first whatever he is told; he does not discriminate between fact and fancy, between truth and falsehood. He assumes that every one is as earnest a truth-seeker as himself, and that all that he is told is truth. To this extent his faith is an unquestioning faith, and to this extent only. His apparent credulity is really faith in the honesty of those who are wiser than himself, and whom he assumes to be as eager truth-seekers as himself. When he learns, by sad experience, that they are not as honest, he applies to their information the same spirit of inquiry and investigation which he has applied to the facts about him. His faith is a rational faith from the first. He accepts what his elders tell him because he assumes that they are wiser than he is. As experience teaches him that he must discriminate between different teachers, he substitutes a discriminating faith for an unquestioning faith. But if ever he loses, as, alas! too many do, the inquiring spirit, and substitutes the satisfied spirit, he loses the childlike spirit. Neither cynicism on the one hand, nor contented ignorance on the other, belong to childhood.

The Christian spirit is the spirit of inquiry; the spirit that asks questions. To doubt the traditions of the Church is not un-Christian; Christ was a great doubter of the Church traditions of his time. Unquestioning faith is not a Christian grace. Prove all things, means, Test all things; it is an apostolic injunction and a Christian duty. Credulity is a greater foe to Christ and his cause than skepticism. It is better to *know* a little that one has thoroughly questioned, than to *believe* a great deal because one has not questioned at all. The dogmatism which declares that it is wrong to ask questions is as un-Christlike as the agnosticism which declares that it is foolish to ask questions. Doubt for the sake of doubt is both folly and sin; but doubt for the sake of truth is both wisdom and virtue. Such doubt is the highway to truth. The only method by which we can get an answer is by asking a question; and the more earnest our questions

the profounder will be our conviction—when we arrive at it. The spirit which is too lazy to wonder what the future has in store for the soul is not to be confounded with faith in immortality.

The polemical spirit is even more remote from the Christ-spirit than is the unquestioning credulity which is sometimes mistaken for faith. When the scientists get together and compare notes, each comes with an open mind to learn what can be learned from his neighbor. When ministers come together, it is too often with closed minds, each bent on defending his own theology and overthrowing his neighbors. Truth never needs defending; error rarely needs controverting. Each needs only to be explained and expounded; the light gives life to the one and death to the other. Why should I think it necessary to fight the errors of either my Roman Catholic friend on the one hand or of my infidel friend on the other? Let me hear them both patiently: if they are honest and able men, they have some truth which I can appropriate, and if I listen to them with an open mind there is some chance that they will listen to me when my turn comes, not to defend truth or combat error, but to explain the truth as I see it. If they are not honest men, their falsehoods will wither up in the light of truth; if they are not able men, they need instruction, not battle. There are no dangers in heresies. All error is dangerless if truth is left free. Gentlemen, put up your swords and take out your eye-glasses. Look at each other's views instead of fighting them; you will get at the truth much more quickly. Observe that Christ never fought intellectual opinions. He reserved all his combativeness for immorality in life. When the Sadducees asked him questions, he answered them. But he never denounced either the unbeliefs of the Sadducees or the beliefs of the Pharisees. He taught truth and fought wickedness.

Does not the New Testament denounce doubt and unbelief? No! It denounces unfaith, which is a very different matter. Faith is not belief, it is the will to believe. It is the recognition of the invisible and the eternal, and the spirit of earnest inquiry into it. It is the evidence of things unseen. It is looking on the things which are not seen and are eternal. The

Christian spirit and the scientific spirit agree in this, that both are eager questioners after truth. They differ in this: the scientist questions chiefly the outer world, the Christian chiefly the inner world; the former investigates the things that are seen, the latter the things that are unseen; the one deals with rocks, trees, birds, insects, stars; the other with justice, mercy, hope, faith, love. Their realm is different; their aim is the same. They interrogate different worlds; but they both interrogate. The credulity which accepts tradition and the apathy which discourages inquiry are equally the foes of both; for the knowledge of truth comes only to him who searches for it.

If thou criest after knowledge,
And liftest up thy voice for understanding;
If thou seek for her as silver,
And search for her as hid treasures;
Then shalt thou understand the fear of the Lord,
And find the knowledge of God.



Old-Fashioned Revivalists

For the oldest-fashioned revivalists one must go further back than Finney and Nettleton, further back than Whitefield and the Wesleys. There were revivalists long before Christ. Some of their addresses are parts of Holy Scripture. Hosea and Amos in northern Israel, Isaiah and Micah in Judah, were thoroughgoing revivalists. Modern revivalists need to study them, just as modern artists need to study the old masters. The cardinal idea of the ancient revivalist, or, as we call him, prophet, was a revival, not of feeling, but of righteousness, or religion in action.

An outward observance of religious forms, and an immorality that vitiated law and business, private character and the civil administration, were the general facts on which these men of God pleaded "the Lord's controversy" with the people.¹ In their fervid expostulations the word "religion" is nowhere, the word "righteousness" is everywhere; and they make it unmistakable that by righteousness they mean, especially, social, civic

righteousness, just laws and clean-handed administration, repressing bribery, extortion, and the exploitation of the weak by the strong.

Social conditions then bore strong resemblance to some social conditions now. Amid the older agricultural life of Palestine had sprung up a prosperous commerce. Palatial city houses and elegant summer villas made a luxurious display. But the rural peasantry had become a city proletariat. There was great luxury and great suffering; great estates flourished, and a homeless class was thrust to the wall. All this is patent in the appeals of those inspired revivalists who rose amid social distress and corruption with hearts hot at finding that the spirit of greed had put even law and justice on sale.

For many years symptoms of social decay have been increasing, although continual ingatherings have annually gladdened the churches as the result of revivals. By this time a "party of discontent" has grown ominously large, believing that legislation is unrighteously controlled by money, and disbelieving in the power of courts or will of legislatures to curb the evil. Common fame reports immense bribes to "bosses" who control legislation. Widespread as the mercenary spirit is, the suspicion of it is dangerously wider, and taints the common trust of man in man. Few believe that the Assemblyman or the Senator repairs to the capital only to serve his country. With some noble exceptions, what has been done to combat this social distemper has been mainly done by associations outside the churches. The neglect of the churches constitutes the opportunity of the revivalists. But as yet they do not seem to comprehend it. The ancient revivalists proclaimed that God "hates robbery for burnt offering." Yet robbery persists to-day, and endows Christian institutions with its tainted money.

We commend the revivalists' work in the awakening of the religious consciousness of God and of duty. But we want them to add teaching in practical righteousness, as the ancient revivalists did, as in more modern times Charles G. Finney did. The difference between the modern and the ancient revivalist seems to be this: The modern generally limits

¹ For a picture of the situation, and of the revivalists' treatment of it, look at Amos ii., 6, 7; v., 10-15, 21-25; vi., 3-7; viii., 4-8. Hosea iv., 1, 2; vi., 4-7; x., 12; xii., 7, 8. Micah ii., 1, 2; iii., 1-3, 9-12; vii., 2-8, 10-13; viii., 1-6. Isaiah i., 10-23; iii., 14-26; v., 8, 9, 20-23; x., 1, 2. Similar is the style of St. James v., 1-6.

himself to what is individual, private, and personal, conformably to the individualistic type of religion, in which it is each man's separate concern to seek salvation for himself, redemption from this evil world, and the saints' rest in heaven. His prototype, the inspired Hebrew prophet, with a more social theory of religion, sees that men are saved in saving one another, and realize their own redemption through effort to redeem this present world from evil, which all in common suffer. Hence his insistence on what we call Christian citizenship, in which there can be no tolerance by righteous men of unrighteous social practices, or institutions controlled by unrighteous men for unrighteous ends.

This ancient type of religious revival is the type we now need. The religion that overlooks the undermining of the social fabric by political immorality, by venal legislation, by tolerating public plunderers, is salt that has lost its savor. The revivalist's exhortation, "Come to Jesus," needs to be more broadly and practically applied. There is no real coming to Jesus apart from coming to the mind of Jesus. He reads the Gospel with small intelligence who thinks that the Church in our country, with all her power of molding public opinion, stands toward acknowledged abuses and wrongs according to the Master's mind, or deals as he dealt with the covetous mammon-spirit, which is the curse of modern as of ancient civilization. This, the revivalist's opportunity, is also every pastor's opportunity to become a revivalist of the Scriptural type, speaking for Christian citizenship, exposing and reproving the moral anarchy which the spirit of greed has introduced. Nothing is of religious worth that is not of ethical worth. The ethical awakening wrought by John the Baptist, in the spirit and power of that stern reprove, Elijah, was the necessary prelude to the pure Gospel of Jesus. A veteran theological instructor said to us a dozen years ago: "The need of our time is a prophet like Savonarola." But Savonarola was a man of the fifteenth century, who came to Florence with the same sort of revival preaching which Isaiah brought to Jerusalem. Both were silenced. Such men will now, as then, be discredited. But though the true prophet will still be stoned, the

day has passed when he can be silenced. Wherefore let us thank God and take courage, and labor for a "Great Awakening" in this century, as in the last, even though, like Edwards, some faithful men be driven from their pulpits.

The Spectator

The interest with which the Spectator read the recent "able comments" of his friend the editor on the new Harvard policy of severity for "cribbing" was reminiscent as well as sympathetic and approbative. The comments brought vividly to mind a certain versatile college classmate—now a musical critic of widely acknowledged authority—who was always ready to turn a dishonest dollar by writing a theme for the lazy or the incapable, the money being desired rather as the exaction of a tribute to merit than for its own sake. The humor of the situation lay in the fact that the Spectator's classmate was far from a favorite with the professor of rhetoric. When the classmate read a theme of his own, the professor would literally "pounce" upon it for dissection. Following this, there would sometimes be read four or five themes written for others by the professor's victim. These the professor was almost sure to praise at length, apparently for the purpose of giving point to his previous criticisms. As the professor himself was perhaps the only person in the class-room who was not in the secret, the general amusement, shading off from the satirical sneer of secret triumph of the professor's victim to the shamefaced, embarrassed consciousness of the recipient of the praise, was so evident as to risk a disclosure. Once the writer of his fellow-students' themes proved his skill not wisely, but too well, by taking the first prize under an alias—the competition was obligatory—while his own theme failed even of a mention.

Now just here is to be noted a distinction which may in part account for the peculiar college standard that countenances "cribbing" or cheating—a standard that the Spectator's friend the editor confesses himself unable to explain. The young man who had fraudulently secured the prize was sorely distressed about it. He had been compelled, as was said above, to enter the competition. Instead merely of cheating the faculty—his sole object—he had, in a sense unwittingly, at least unintentionally, cheated some fellow-student, which, in college opinion, was a most dishonorable act. In the Spectator's day—and from talks he has had with undergraduates

ates he believes the same view still obtains—no one is harmed when by unfair means a young man gains his degree, because such unfairness deprives no one else of a degree. It is simply a question between the individual student and the faculty, and not between such a student and his fellow-students. This distinction in ethics is comparable with that by which a jury of reasonably honest men will often give an unconscionable verdict for a poor man against a rich corporation, because no one is thought to be cheated when a rich corporation is unfairly mulcted; or by which reputable persons of both sexes will smuggle in dutiable articles on returning from Europe, because in their opinion cheating the Government is not cheating at all. The graduate, or grown-up, world has some very queer notions of honor and rectitude as well as the college world.

But the Spectator has no intention of entangling himself in the contradictions of popular ethical standards. Were he a dialectician, which he is not, he would fall back, not on Herbert Spencer, but on Macaulay, and ask how it is to be explained that a theater audience in Machiavelli's day, had it witnessed a presentation of "Othello," would have sympathized with Iago in exactly the way a modern audience sympathizes with Othello, so completely reversed was the popular attitude then toward what we call treachery and they called brutality—at least, as Macaulay states the case. The Spectator has always hoped that Macaulay did misstate the case, and has more than suspected that he did, especially in view of certain comments of the late James Anthony Froude.

All this, however, is quite aside from what the Spectator has in mind—the great service which Harvard will render to practical college ethics, in so far as its new policy brings home to the young men a realizing sense that, as Lowell puts it,

In vain we call old notions fudge,
And bend our conscience to our dealing:
The Ten Commandments will not budge,
And stealing still continues stealing.

Indeed, that service will not stop at ethics alone. As the Spectator looks at it, the question of "cribbing" is typical of the attitude of college undergraduates toward a mere degree, and accounts for much that is otherwise unaccountable. A degree is, to too large a number of young men at college, a decoration but not a distinction; its loss a disgrace indeed, but its achievement a cheap honor, hardly worth while except for the name of it, and the four years of fun that go

with it. Thus it comes about that by far too large a part of the teaching force is wasted in keeping the uninterested students up to a required standard—a force that should be spent in giving the interested students the most of stimulus possible.

Surprise is sometimes expressed—the Spectator has himself shared it—that college life leaves so slight a visible impress on so many who have lived it. The loyalty of a sentimental attachment remains for the place and its associations for its delightful camaraderie. But on the serious side college influence seems so often to fall short of what one would expect of it, so soon after graduation do the ideals of culture and broad interests seem with not a few to narrow and suffer atrophy. The college man in business, or the professions, or in politics, is so frequently to all appearances indistinguishable from his fellows. The Spectator is not a pessimist, and does not wish to be understood as underestimating the value of a college life, even for those who do not take it seriously. He appreciates that under the stress of modern conditions present activities absorb time and strength to the full, pushing out the cloistered traditions of finer and simpler tastes. He recognizes, too, that there is a touch of provincialism in the distinctive college type; that James Russell Lowell, for example, may have been a far more fully rounded man after his contact with the large social world of London—as his friend Mr. Smalley asserts—than he was when he was simply a highly cultured and eminent Cambridge professor. Beyond doubt, however, a mere college degree has been cheapened in popular view compared with the view of not so many years ago. The once familiar phrase, "the three learned professions," now so antiquated as to sound incongruous and inappropriate, of itself implies this.

The word "learned" has fallen into comparative disuse, having about it a certain disagreeable flavor of pedantry for many modern ears. The Spectator does not forget that even in the days of the "learned" professions reverence for a degree—which meant far less in actual attainment than than now—was by no means universal. He recalls a story he has read somewhere—which ought to be true if it is not—how on Commencement Day at Dartmouth Daniel Webster burned his degree before an admiring coterie of classmates as a theatrical protest against a conventional distinction. A modern Daniel Webster would not take that trouble; would not consider it worth his while; would be more

likely, if he had any particular feeling about the matter, simply to throw his "sheepskin" into the waste-paper basket. The difference, as it seems to the Spectator, is typical of the modern attitude toward culture among many who are conspicuous in social and business life. Their attitude is often one of a conventional patronage that means nothing but indifference, except to the decencies of conventionality. In illustration the Spectator may cite the remark made to him by a well-known publisher, that the class that buys books is as nearly constant as any class can be in a rapidly growing country. Outside of some extraordinary hit, such as an Ian Maclaren, the publisher looks for his returns to practically the same patrons, the genuine lovers of the best books, scattered as widely as the post-offices themselves. They are not, as a rule, the very rich, as, of course, they are not the very poor. "Indeed," remarked the publisher, "people who keep a house full of servants will often think a long time before buying any book more expensive than a novel. Perhaps you know of the general interest in the late William Hamilton Gibson's book on mushrooms—a book that costs about \$10 because of the expensive plates. Well, at a certain place, noted for the number of its millionaire residents—Lenox, Newport, anything you please, I will not name it—I am told that they have but one copy of that book, and that it is actually thumb-marked, it has been loaned from residence to residence so often."



Doubtless some of the persons to whose families the publisher referred were Harvard graduates, and many of them graduates of other colleges. The incident, then, though a straw, has its significance. To redeem a Harvard degree from the cheapening estimate that holds it a mere decoration, to be gained by any means, is to do more than to change boyish sentiment on a subject of minor morals, as some slightly regard it.



The Outlook Vacation Fund

The total amount of The Outlook Vacation Fund, received and acknowledged between December 19, 1896, and May 29, 1897, is \$7,525.88.

In the issue of March 6 we acknowledged the gift of \$5,000 to The Outlook to be used for the benefit of the working-girls of New York through the Outlook Vacation Fund.

The gift of this \$5,000 solved the problem as to how the gift of Mr. George E. Dodge of a house in the Adirondacks, to be kept open all the year for the benefit of working-girls in the Greater New York, could be made available in the early summer of 1897. This \$5,000 gave the assurance that the house could be furnished. When Mr. George E. Dodge's gift of a house was acknowledged in The Outlook, it was suggested that the house should be furnished by the school-girls of the country, as Cherry Vale (Greenwich, Conn.) and Elmcore (Orange County, N.Y.) have been furnished; that the idea, born in the summer house at Santa Clara in the Adirondacks, of furnishing rooms in memory of friends, should also be carried out in this house. The gift of \$5,000 in no way obstructed the generous impulse of the readers of The Outlook, for we have received since that date \$632 to furnish bedrooms at Santa Clara. A gentleman and his wife in Morristown have agreed to furnish the library; a club of ladies in New York, the parlors and hall. There is a prospect now that the dining-room will be furnished by some schools; if it is not, the dining-room will be furnished as the gift of the unknown giver of the \$5,000. As was stated when the announcement of this gift was made, a doctor's office will be fitted up in this house at Santa Clara from this \$5,000.

The balance of the Vacation Fund available to meet the actual vacation expenses is, deducting the \$632 for furnishing and \$26 for memberships, on May 29, \$1,867.88. This is a very small sum to begin the summer's work on. The \$5,000 should not be called upon except to meet the expenses not provided for in other ways, and to maintain the vacation houses at the standards that the managers believe minister best to the physical, the recreative, and the spiritual development of the girls who occupy them. Last April The Outlook was compelled to refuse the offer of a house on Long Island, because neither the Society nor The Outlook had money to furnish the house. It is to be hoped that the balance of the \$5,000 not needed in the equipment and the repairing of the three houses this summer will be kept intact to meet such an opportunity as was lost when the offer of this house had to be refused.

VACATION FUND

Previously acknowledged.....	\$7,500 88
Mrs. N. B. M., Keene, N. H.....	1 00
A Birthday Gift.....	1 00
E. L. F., New Baltimore, N. Y.....	1 00
C. C., New Jersey.....	10 00
P. K.....	2 00
	\$7,515 88
10 Memberships.....	10 00
Total.....	\$7,525 88

First Days at Tennessee's Centennial¹

By Frederic Starr

Associate Professor of Anthropology, University of Chicago

EVERY one here has looked forward to "Opening Day" with a strange mixture of anxiety and hope. When finally it dawned dull, cold, and gloomy, many hearts were heavy. But as the morning advanced the sun burst forth, and the later day was fine. Opening exercises, announced for ten o'clock, really began at eleven. The procession of invited guests started from the Administration Building, meeting on its way the Governor of the State with his staff and a great body of the Essenic Knights. Uniting with these, the procession entered the Auditorium in the following order: The Governor and staff; the invited guests; the Essenic Knights. The latter in their strange uniforms attracted much attention. Hardly were the guests seated on the platform before the whole house was filled. Thomas F. Gaylord, the Coadjutor Bishop of Tennessee, made an opening prayer, after which, amid great applause, Major Thomas, President of the Tennessee Centennial, arose to speak. Major Thomas is a prominent member of the Confederate Veterans, and is a great favorite with that body. He is somewhat stout, of medium stature, with a cheerful and hearty way that takes well. As a railroad president and a man of affairs his influence in Tennessee is strong, and his connection with the Exposition is most happy. His speech was simple, direct, and straightforward—a statement of the history of the enterprise. In beginning his speech Major Thomas presented two gavels of historic interest. Of the first he said: "The gavel with which this vast assembly is called to order is made from a limb of the peach-tree upon which Daniel Boone inscribed these words: 'Daniel Boone, kill bar, on tree, in year 1760.'" The other gavel was made of wood taken from the building in which met the first Legislature of the State of Tennessee. When he had spoken, Major Thomas called on the Governor of the State, Robert L. Taylor. As he rose

some one in the audience cried out, "Our Bob!"—the favorite nickname of the Chief Executive, who is now serving his third term. He is generally popular. Of medium stature, somewhat slender, he wears side-whiskers and an iron-gray mustache, and is a kindly-looking man.

Governor Taylor's speech was an oratorical effort, somewhat strained in its rhetorical figures, but enthusiastically received. Impromptu speeches were then given by the Chief Justice of the Supreme Court, the Speaker of the State Senate, and the Speaker of the House, as also by the Mayor of Nashville. Plainly the favorite of the four with the crowd is the Speaker of the House, Morgan Fitzpatrick. He is a young man, but much in earnest, and fearless. It is certain that he has a strong hold on his people, and his simple and direct remarks went to the heart. Considerable time had been occupied rather heavily by these representatives of the different branches of local government, and it was plain that some concern was felt lest the Director-General might be lengthy. When he was given the floor, however, applause reached its culmination. He is a little man, slender and unassuming. Many give him the reputation of gruffness and severity, but certainly the many strangers who have had to deal with him during these last months have not found him so. He listens kindly, thinks rapidly and clearly, decides promptly. From common workmen I know that as an employer of labor he is thoughtful to a degree, and much loved by his employees. When he rose before the audience he had the opportunity of a lifetime—either to give a great speech, or to gain the gratitude of thousands of somewhat weary listeners. He did both; he said: "I have been preparing my speech for twenty-one months." Then, turning to Major Thomas, "Twenty-one months ago you did me the honor of placing in my hands the physical features of the celebration of the Centennial of Tennessee. A scheme for the great work was presented to and adopted by you and

¹ See the preceding paper by Professor Starr in last week's Outlook.

your Executive Committee. Immediately the site was selected and the work begun. It is with very great pleasure, sir, that I present to you the keys." As soon as the applause following this neat address had subsided, Major Thomas dictated a message to the President of the United States: "The people of Tennessee send greeting, and request that you will now put in motion the machinery of the Tennessee Centennial Exposition." Instant silence ensued; in a moment was heard the clicking of the instrument at the touch of President McKinley's hand in Washington, followed almost instantly by the shot of cannon outside; and as the audience rose to its feet, Major Thomas declared the Tennessee Centennial open to the world.

It was interesting to watch the audience throughout; it was an unusually emotional gathering. It was there to be pleased and satisfied. It was the people whose interest for months has been centered in this enterprise, and who had sacrificed and will sacrifice for its success. It was the people of Tennessee. They were delighted with Major Thomas; enthusiastic with "Our Bob;" endured the Judge, the Senator, and the Mayor; were aroused to delight by Morgan Fitzpatrick; were thrilled with sympathy by the Director-General; they sat in breathless interest while the message was sent to Washington and while the return was awaited; and then finally broke out in delighted excitement when the Exposition was officially opened. Scattered through the programme were a number of pieces of music, finely rendered by the band. They were all well received. "America," "Old Folks at Home," "Star-Spangled Banner," all were well appreciated, but with no special outburst of applause; but when "Dixie Land" struck up, then came enthusiasm, and the great audience was completely aroused.

Tennessee's Centennial is to an unusual degree in touch with women. What Mrs. Potter Palmer was in Chicago, Mrs. Van Leen Kirkman is here. She is a social leader, wealthy, young, and beautiful. Like so many of the women of Tennessee, she is of large figure and impressive appearance. She is a blonde, and dresses magnificently. She is graceful in social functions, and able in business

and executive affairs. From the Auditorium the audience at once passed to the Moretti Fountain, Governor Taylor escorting Mrs. Kirkman. Arrived there, the sculptor gave the key to the lady, who thereupon turned the water on to the fountain—a gift by the ladies to the Centennial Management. This fountain stands near the Woman's Building, where through the afternoon the Board of Lady Managers held a reception.

Many of the people of the city can, of course, visit the exhibit only at night. It is the intention of the management to keep the grounds and principal buildings open and fully lighted every night until ten o'clock. Concerts will be given every evening, and on special occasions fireworks and other special features will be presented. The grounds at night are very beautiful. The angles and lines of the roofs of the great buildings are outlined by lines of electric lights. The two great domes—Commerce and Agriculture Buildings—are masses of thousands of bright points; the square tower of the Auditorium, so ugly in the daytime, is magnificent at night; a cluster of powerful arc lights surrounds the great flag-pole near its summit; little incandescent glows, hidden in the spray of flowers over the head of the figure in the Moretti Fountain, give a pretty effect to its two veils of spray; while reflected light cast upon the other fountains and jets makes the water scenery at night as attractive as in the daytime. The little Rialto, too, is utilized, and is brilliant with pretty combinations of red, white, and blue electric lights.

The idea of Congresses, so successful at Chicago, is to be fully developed at Nashville. Meetings began with the Centennial itself. During the first three days there was a grand assembling of the Supreme Senate of the Knights of the Ancient Essenic Order. In their weirdly strange and gorgeous regalia they formed a striking feature in the opening day's procession. A series of Woman's Convocations, representing a large range of interests and associations, began with the Centennial and will be continued through the session. The organization of these convocations has been in the hands of Miss Clara Conway, of Memphis. So far they have been remarkably attended. In the

list of conventions or special celebrations already arranged for by the management are sixty-five different items. There will be a Commonweal Conference on July 4; Mexican War Veterans will meet for three days in September; a great meeting of the United Confederate Veterans, sure to be largely attended and enthusiastic, comes in June. Already Jenkin Lloyd Jones and Dr. Thomas, of Chicago, are actively pushing plans for the Liberal Congress of Religions, a five days' gathering from October 19-24; in its very midst, on October 21, intended perhaps to counteract its pernicious influence, comes Presbyterian Day, with that most conservative of Nashville divines, Dr. Vance, to promote it. So the list goes, from Journeyman Plumbers and Daughters of the American Auxiliary to the Junior United Order of American Mechanics, to the American Society of Religious Education and the National Young Men's Christian Association (colored). All may be sure of a hearty welcome and complete freedom of the grounds.

The first special day to have been celebrated was Mexico Day, May 5. This is the anniversary of the battle of Puebla, where, in 1862, Diaz gained his great victory over the French, thereby becoming the idol of the people of Mexico. Hardly Independence Day itself—September 16—is more honored in Mexico than the 5th of May. While it was early in the Exposition, it was hoped that all might be ready for its enthusiastic celebration. Mexico has arranged for the most important exhibit here from any foreign country. Italy, Germany, Denmark, Norway and Sweden, Russia, and other lands have exhibits in the Commerce Building, but none is general in scope, and all are simply mercantile. Mexico has sent nothing to sell, but has arranged for a varied display. She occupies one-third of a building which measures one hundred and fifty by fifty feet. The remainder of the building is divided between New Mexico, Central America, and South America. When fully occupied, it will well represent all of Latin America. Mexico's part is decorated with the national colors—red, white, and green. When the exhibit is fully installed, it will more than crowd the twenty-six cases, the pavilion, and the wall space devoted to it. Mexico Day found but one-third of the

exhibit in place, and that representing but three things—antiquities, fancy-work, railroads. The Peñapil Collection, part of which only is yet on display, is one of the finest archaeological collections from Mexico in existence. In fancy-work there are here fine drawn-work, elegant shawls—reminders of the old Spanish days—embroidered scarfs, handsome artificial flowers and plants made by the girls in the State School at Toluco, in the State of Mexico. The railway exhibit consists of a large railroad map of the Republic and a series of photographic views along the two greatest roads—the Central and the National. There are also a few cases of the products of the State of Mexico—woods, fibers, textile fabrics, building stones, etc. Later on this exhibit will be filled out until it suitably represents the products and manufactures of the whole country. Governor Villada, of the State of Mexico, has shown particular interest in the Exposition, and it was hoped that he might be present on Mexico Day. On account, however, of the incompleteness of the exhibit, little was done in celebration. Through the day visitors were welcomed and shown what was on display. Among the guests were the Secretary of the Mexican Legation at Washington and his family, and representatives of the Department of the Interior (*Fomento*). In the evening the fireworks were arranged with reference to the occasion—one piece being a welcome to the Mexican guests, another their national flag. It is possible that a later date may be set for a more satisfactory celebration.

So Many

By Frank L. Stanton

So many stars in the infinite space—
So many worlds in the light of God's face.

So many storms ere the thunders shall cease—
So many paths to the portals of Peace.

So many years, so many tears—
Sighs and sorrows and pangs and prayers.

So many ships in the desolate night—
So many harbors; and only one Light.

So many creeds like the weeds in the sod—
So many temples, and only one God.

—*Atlanta Constitution*.

The Enthronement of Faith¹

By the Rev. Roland Cotton Smith

Rector of St. John's Church, Northampton, Mass.

While he yet spake, behold, a bright cloud overshadowed them: and behold a voice out of the cloud, which said, This is my beloved Son, in whom I am well pleased.—St. Matthew xviii., 5.

IF Peter, and James, and John, his brother, ever associated their theological training with the places where it took place, they must have sometime gone back in the spirit of gratitude and loyalty to visit the Mount of Transfiguration.

It was good for them to be there originally with Jesus. It was good for them to go back there with the same Jesus, with their added experiences and deeper understanding. If they ever did go back there together to stand on the Mount, their thoughts must have flown still further back to the time when they began to see the meaning and the glory of the life of Christ; when Moses and the law, and Elias and prophecy and the movement of the world, began to be associated with Jesus; a time when they dared to stand on tentative ground and state incompletely their imperfect thoughts; when out of their hasty conclusions and their three tabernacles there grew the higher idea and the better vision, for when they had lifted up their eyes they saw no man save Jesus only. They must have almost felt again that bright cloud overshadowing them, as they stood there on the Mount: a cloud which came, not because they saw so little, but because they saw so much; not from doubt, but from belief; not from a growing darkness, but from an excess of illumination. Their fear as they entered into the cloud did not come from the fact that everything was going to pieces, but because of the new thoughts and powers which were rushing into their minds and lives. New meanings, new certainties, new inspirations pouring in from all directions; defying classification and big with eternal consequences. Their fear came from their inability to cope with the new light and power which were all about them.

Within that bright cloud and with that

divine fear, they heard always the voice of a personal God, and felt the immediate presence of his well-beloved Son. It is in this spirit that we, alumni of this School, come back to visit her to-day. It has been said that a theological seminary is a wilderness where men go to be tempted of the devil. That may be in one sense true, but every seminary ought to be, and—I can only speak for one—this School of Theology is, a Mount of Transfiguration which men can climb and upon which they can stand in the presence of a glorified Christ.

We come here with a personal love for the professors who have given their lives to the School, and who have led us year after year up the Mount. Our thoughts go back to the days when we lived on these heights, and said foolish things, made hasty conclusions, and built tabernacles because we did not know what to do with our burning, shining certainties. The overshadowing cloud came from *faith*, not from doubt; the indwelling fear came, not because everything was slipping away from under our feet, but because everything was becoming related in multitudinous ways to a divine Presence. We come back having taken our vision and tested it with the realities of life, having faced the world's problems, and walked with death, and met resurrections and ascensions and descents of the spirit; and we return with the cloud and with the fear, but with a deeper assurance, having faith in the presence of Christ, the Son of the living God, and loyalty to the Church which he himself instituted, and of which he is the head.

This is the spirit in which we return. This, I believe, is the spirit of the School. It is concerning this spirit that I want to speak to-day. I want to speak of that peculiar attitude towards truth, towards God, which comes from an *excess of illumination* and the consequent present inability adequately to control certainties; of the loyalty which comes from an overwhelming faith; of the cloud overshadowing the Mount of Transfiguration. For

¹ Sermon preached at the Annual Meeting of the Alumni of the Episcopal Theological School, Cambridge, June 16, 1896.

there is a loyalty to Christ and his Church which comes from the feeling that the present movement of the world is away from Christ; that modern thought is hostile to Christianity; that the Church is in danger. And there is the other loyalty which springs out of the conviction that the movement of the world is toward Christ, that modern thought favors Christianity, that the Church is safe. There is the fine loyalty of the Swiss, who love their country because it is so small and in such danger, and who trust to the encompassing mountains to shut them in from the evil of the world outside. And there is the loyalty of the American who loves his country because it is so large and safe, and open to the whole wide world. Uncertainty and sureness. A holding on to what you have for fear of the future, and a disregard of form because of the certainty of something better. There is a loyalty to truth because it seems to be slipping away, and a loyalty to truth because it seems to be pouring in and almost overwhelming us. There is the loyalty which makes us want to preserve this old tree because of its associations and its present grateful shade. But there is another kind of loyalty which dares to cut and prune a young tree down to the earth in order that it may grow higher into the heavens; that dares to rest upon the human, knowing that it will grow into the divine, that has to do with the natural and afterwards with that which is spiritual. There is the loyalty which preserves the Old South and makes it a museum of dead things. There is the loyalty which builds the New Old South, making it stand for the Christ of to-day. There is the splendid loyalty of St. Thomas, who sees nothing ahead but death for the one person in the world who has given him life, and he cries out: "Let us also go, that we may die with Him." And there is the other loyalty of the person who sees through death the resurrection, and although the truth is so overpowering that he cannot frame it into words, it is the one certainty which he holds in himself, making him cry out: "Let us also go, that we may rise with him."

There are the two loyalties. Both have produced noble lives. It is far from my purpose to say anything against the sincerity and value of either of them. Both

of them are fine and true attitudes towards Christ and his Church. But what I want to call attention to is the fact that one kind of loyalty comes from a conception of the Church as in danger from the great world movement, which is thought to be outside, and the other kind of loyalty springs from the idea of the Church as large and sure, and open to truth everywhere. It is easy to see the dangers which come from the exaggeration of either of these loyalties. On the one hand, undue anxiety, a feverish holding on to forms, and a building of unnatural barriers to keep out a supposed enemy. On the other hand a doing away with all distinctions, and a carelessness and sometimes recklessness which come from the consciousness of strength. So that, while the loyalty of defense needs to break down its barriers and open itself to the world and let in some ideas, the loyalty of openness needs to stop and consider the question of the restriction of immigration into a free Church of ideas which are lame and impotent. But it is just as bad to keep a true idea out as to let a false one in. And after all that is said, here are the two attitudes, the two loyalties, existing to-day. One attitude sees Christianity, at the end of the nineteenth century, in danger from all these modern ideas, and it fears for its own life. And the Rector of the Church of the Advent, with his characteristic honesty, calls upon his Seminary to be loyal to the Church. The other attitude sees new light and power coming in from all directions, and is overcome by the mighty rush of bewildering certainties, and fears not because Christianity is in danger, but because the vision is so splendid and the responsibility so great. This, I believe, is the loyalty which characterizes this School.

These two loyalties are found in the two different attitudes towards the Bible. One side looks upon all criticism as an enemy which threatens the life of the Bible. The other side has such faith in the book that no criticism can harm it. It is there; it is theirs. This School stands for no one result in higher or lower criticism. It stands for the supreme right of interpretation, and the liberty to criticize. Both the one Isaiah and the two Isaiah men may be higher critics. It stands for the truth that, whatever the re-

sult of the best scholarship may be, it has not changed the Bible one iota. The Bible is the same book that it has always been. And the question whether Moses wrote or did not write the Pentateuch is a comparatively unimportant one; and the man who takes one side or the other as to the origin of the Pentateuch, the old idea or the results of the higher critics, and lets his faith in the Bible rest upon that, is making permanent that which may change; is placing undue emphasis upon that which is not vital. He is building a tabernacle to Moses. The so-called higher critic is in as much danger of doing this as is the old-fashioned conservative. Both build the tabernacle to Moses.

It is the same with the question of inspiration. The man who rests upon any theory of inspiration, as if the Bible stood or fell by it, is making permanent that which may change. He has lost the sense of proportion, and is building a tabernacle to Elias.

But that is not what this School is doing. She is not committed to any theory. She takes her sons up on the Mount, and throws the Bible wide open to all the light from the heavens, until it stands transfigured before them. Light pours in upon it from every direction. Now we see it in the light of the modern idea of history. Now the fierce light of development beats upon it. Now it is seen in the burning light of experience, the struggle of a soul towards God—the soul of the nation, the soul of the individual, the soul of all mankind; then God's revelation of himself in history and in the life of a man, and man finding salvation. Now it is seen in lights that cannot be classified, which are only intimations of glory, and the deep meanings elude you. These lights are beating upon and burning into the Bible of to-day, thus becoming one fierce light, so illuminating that we do not know just where we are. A cloud overshadows us. We do not fear because we think that the Bible is being destroyed; but we tremble as we wonder whether we can begin to grasp and proclaim its overpowering significance. But within that cloud, and with that fear, we look more and more upon the whole Bible as the life of Christ, the only begotten Son of the living God. The tabernacles

to Moses and Elias disappear, and we see Jesus only. We are so loyal to the Bible that we dare to treat it like other books, knowing that it will grow and grow into the inspired word of God. As we stand on the Mount, there is the feeling of emancipation, and loyalty to the Bible becomes loyalty to the historic life of Jesus Christ.

This resting upon the essential meaning, and being so sure of it and so independent because of it that all investigation and criticism are welcomed, is a characteristic of this School.

There is a meaning to evolution back of any theory of it. Scientists have come into possession of this meaning. And it has changed their whole attitude towards the world. They have had a new vision, and nothing can take that vision from them. And away off in the corner men are quarreling about the missing link, letting their acceptance or rejection of the meaning of evolution depend upon the discovery of the link. And every now and then the missing link is found. And while the fact is interesting, it is not vital. And then some one proves it a mistake, and that, to a true scientist, is of comparative unimportance. He has entered already into the true meaning of evolution, and the finding or the losing of a link does not trouble him. It is not that he takes one side or the other—he is above both sides; he has entered into a meaning which is superior. This School rests upon deep meanings in truths and institutions, and is independent of, and superior to, all theological and ecclesiastical "missing links." She is so sure of the great essential truths of Christianity that the lower links of a lower logic, one way or the other, cannot hold her. And she is so certain of the historic continuity of the Church, her apostolicity and catholicity, that she is indifferent to the question of the missing links of the apostolic succession. She has entered into the true, essential meaning of the doctrine, and her fear is not that it will not be sustained, but whether she can grasp its great significance. The man who has all the links and the man who spends his time in laughing at the links are both in danger of building tabernacles.

Now, I know that it is a very easy thing to talk about resting upon the es-

sential meaning, that it is a vague term, and "in the clouds," and people have a right to ask us what we mean. If I attempt to state what I think this School stands for, I am not saying that the other theological schools of the Church have not the same great faith and loyalty to the Church which this one certainly has. When I see how easily and completely she at times is misunderstood, I wonder if we do not sometimes misunderstand the other schools. I am only concerned with this School to-day. And I say that the one thing above all others for which she stands is the *enthronement of faith*. Faith has been dethroned. It has been made to take a subordinate place, as something to fall back on as a last resort, when nothing better could be found. In a recent volume of sermons I find this sentence: "We may as well candidly confess at the outset that no sane man would consent to live by faith if he had it in his power to live by knowledge. If it were possible for men to regulate their lives by knowledge, the other method—living by faith—might be dismissed at once as the idle dream of a visionary."

We have *but* faith, we cannot know;
For knowledge is of things we see,

says Tennyson, as if knowledge were superior to faith. If knowledge is of things we see, and if faith is of things we do not see, then faith is the higher method. Faith is the entrance into and appropriation of the spiritual world. It is not primarily a looking back or a looking forward. It is the appropriation of the unseen, eternal life of the spirit, living in it, growing by it. Faith is not finally lost in sight. Faith is ever being lost in a deeper faith. We do not pass through the material world and then have faith that there is a spiritual world behind it; but our faith seizes hold of the spiritual life within us and about us, that is the one ever-present reality. And the material world expresses it in many ways. We do not find physical forces and then have faith that there is a spiritual power behind them, but our faith brings us into immediate contact with *spiritual* forces. We feel them about us everywhere, and we run through them until we rest upon the one great spiritual power which lies behind them. That is, we do not reason

from the physical to the spiritual. We are in possession of the spiritual by means of that which we call faith, and within that possession we find our God, who is a Spirit. We do not plow through dead matter, and then have faith that in some way there is a personal God at the other end. We meet personality everywhere within this spiritual life, and our faith finally rests upon a personal God.

Man, by means of his faith, has always entered into this life of the spirit, which has, in different ways, expressed itself through the material world. And within and about that life there has always been a personal God revealing himself in many ways until God becomes incarnate by the revelation of himself in the man Jesus Christ. And when Jesus was on earth, in the flesh, men came to him, not by sight, not by knowledge, but by faith, for character is never understood except by faith. And this was first of all a spiritual revelation, telling of the nature of the spiritual world and of the character of God. This revelation came through the historic life of Jesus Christ. It is all based upon the historic record. Christianity is a religion of facts. And it is true that dogma has tampered with history when history ought to have regulated dogma. But this is also true: after Jesus Christ has once lived, and mankind has come into possession of his life, nothing can take it away from them; it has entered into their lives. The historic record has told man what he by faith can find *now* in this spiritual world. And man has used his faith and has found and is satisfied, and all assaults upon the Gospel are of none effect. Apart from every other reason, man, by reason of his faith, because of what he finds now in the spiritual world, knows that the historic records are true.

The life and death and resurrection of Jesus Christ, as I read it in the Bible, opens my faith to behold the eternal life of Christ with his Father, and I come into the immediate presence of Jesus Christ, the Son of the living God. I have that life, and nothing can take it from me. Institutions become the embodiment of a living Christ. The sacrament is the symbol of the real presence of Jesus. On one of the White Mountains there is beaten out of the rock the profile of a man's face. It has always been there. You look at it and do not

see it; then some one comes and points it out to you, and now you can see nothing else but that face of the man written on the rock. The life of Christ has always been in the world, and man, by faith, looked and did not behold it. Then Jesus came, drawing the world to himself, making men see that he was the Christ. And humanity, with that vision, looks by faith into the spiritual world, and can see nothing else but the face of Jesus Christ written on eternity.

That is what I mean by the *enthronement of faith*; not the restoration of a faith which is tolerated for want of something better, but the enthronement of faith as being supreme, as it takes man on to the mount, into the life of the spirit, and lets him hear the voice of a living, personal God, in the presence of his well-beloved Son. This School, I believe, stands for the enthronement of faith, and she also stands for loyalty to the historic Church with her historic creeds. And her loyalty to the creeds does not come from the fact that she thinks that creeds are dying out, and are in danger of losing their meaning. But she stands upon the creed, and sees new and old meanings pouring in tumultuously from all sides. It is not a dearth but an excess of meaning which is troubling the creed to-day. A creed is a statement of facts of eternal importance. Our spiritual vision is based on those facts, and is anchored to them, and the moment that the fact gives us the vision, the vision turns to the fact and says, "It is true." The vision and the fact must go together to make the creed of importance. We are so sure of the vision and so certain of the facts that our loyalty to the creed would put it *at the end* of the Christian experience, not at the beginning of it. The creed is the highest expression of the holiest living in the Church. We to-day demand the highest expression before we allow men the opportunity for the holiest living. Subscription to a creed ought not to be the test of entrance into the Church, but the crown of the highest life in the Church. You cannot say that the facts are true until you have had the vision. Men say: "We will keep you away from the vision until you say that the facts are true." The best way is to say to a man, "Here are the facts; here is the church, the home of the spiritual life. Come into

it; live out your full life in it. Catch the vision; touch realities; vivify the facts, and then we know that you will finally say the creed." The Church believes in the Trinity, and wears it as the crown of her faith. The individual can have a saving faith in it only after he has entered into relationships and experienced the meaning of the spirit; and that comes *at the end*, not at the beginning. The Church ought to be the home within which we grow into the creed and into the Trinity as the very highest expression of our faith. The other position is unscriptural, unhistoric, and really against the spirit of our Church. Ours is a loyalty which puts more meaning into the creed, not less; which places it, not at the foot, but at the very summit of the mount.

We are keeping step with the movement of the world, which is towards the reaffirmation of the spirit. Agnosticism has been transferred into the realm of matter; and as we begin to catch a glimpse of the relation between the two, we would build two tabernacles, one to matter, and one to spirit. Presently we shall see the dominance of spirit and Jesus only. We have passed through the study of nature to the study of man, and the movement of thought is towards personality. We have passed through individualism into organization, and into the authority of institutions and creeds. We have waked up to see how all religions were related to the Christian religion. And we at first in our surprise would build tabernacles to them all. We have passed through that stage, and see Christianity only. It is all about us in the air. We have not quite hitched our star to a wagon. But we already hear the prophecy of the poets as they tell of the life of the spirit. There is no doubt that faith is to be crowned. Does our Church want to be present at the coronation? There is no doubt that men will be loyal to the creed. Does our Church want to fill the creed with her deepest meanings?

The day is coming, the day is at hand, when we shall harness these certainties, and bring the thunder and lightning into theology. The world is ready for a personal God; ready for the life of the spirit; ready for theology. Some day we shall hold theology in our hand, in the light of the spirit, and preach the Incarnation

and the Atonement, the meaning of miracles, the truth of the Trinity, as one having authority, and not as the scribes.

In the meantime let us move on with, and, if possible, ahead of, the world towards the spirit. Let us have all the air of heaven, so that we may breathe aright. We do want facts; we must have them; but, oh! do let us leave some room for the play of the imagination. Let us be allowed to lose ourselves for a moment in a cloud, and seize hold of something too big for definition. Let us have in every seminary a professor of poetry, like David; and a master of paradoxes, like St. Paul. We do want a systematic theology, but we do not want to bring our

theology down to our system, but lift our system up into our theology. Institutions, yes, but also intuitions.

With our faith and with our creed let us linger for a moment on this beautiful Mount of Transfiguration as the sun goes down. All tabernacles seem to disappear. We hear the voice of a personal God, and we stand in the presence of Christ, his Son. As we stand together for a moment before we part, we do it in the confidence of an intense faith and undying loyalty to the Church of God. We fear as we enter into the cloud, as we wonder whether we can be true to the spirit of this great School, and, therefore, true to the spirit of Christ and Christianity and the Church, to-day.

Books and Dolly

By John Walcott

"DOLLY," said I the other day, as my niece came in from school, "I should like to talk to you a little after dinner, my dear, if you have time."

"The idea!" said Dolly, with just the slightest glance downward toward a little strap-full of books under her arm. "You funny uncle! If I have time!" She looked very rosy and pretty and happy, as she seated herself at the table, after kissing my sister, who seemed to enjoy the little ceremony—as, indeed, so did I. Dolly ate, as usual, with a good appetite.

"Well, Winifred," I said, after bearing up for some time under the volley of interrogatives which came over the table to me from my sister's kind eyes. "Never mind; I'm not going to do her any harm."

"No, John; but—but I didn't know there was anything—I'm sure, from the way you look, there must be something—"

"By the pricking of my thumbs,
Something wicked this way comes,"

I quoted. "Well, I hope I'm not going to be wicked, but I shall certainly be serious."

"Why, uncle!" said Dolly, looking up, half-startled in spite of her theory—which I have heard her state openly—that her Uncle John's bark is worse than his bite. "You're not vexed with me about anything, are you?"

"No, my dear," I said, "not with you!"

"Because if you were," jumping up and bringing the bundle of books, from one of which she drew a card, "look at this!"

It was a monthly High School report, with a comment of "Excellent" to her credit in every study.

"That is very good and gratifying. It will please your father," I said, somewhat gravely.

"It pleases my uncle, doesn't it?" asked Dolly, with a puzzled look.

"Ye-es," I said, "all but that." And I pointed to the item which read, "English Literature, Excellent."

"But why do you say 'all but that'?" inquired my sister, who had come to look over my shoulder. "I should have said you would like that best of all."

"So I should, indeed," I cried, warmly, "if it were true; but it isn't. And that is what my sermon is to be about. Have you finished your dinner, Dolly?"

"Yes," said Dolly. She had flushed finely, and was plainly inclined to be injured at my flat contradiction of so sacred an authority as a monthly report. "But—but—it says 'Excellent,' doesn't it? What can you mean?"

"Yes, it says that, Dolly; but look at this. Here's a bit of testimony on the other side. How much literary taste does this bear witness to? Do you really think that any one whose appreciation of litera-

ture was excellent would spend four or five hours a day—or one, for that matter—in reading such—such rot as this?” I lifted two books from Dolly’s little pile on the table. They were thick duodecimos, brown-paper-covered, the edges dingy with much thumbing, and a bold label on the outside, “Barfield Public Library, Seven Days.” I held them up with somewhat gingerly care, for their aspect was not savory, and there exhaled from them an unspeakably musty, fusty odor, which was not that of sanctity.

“Why, John, surely they are not—*wrong* books, dear,” cried my sister Winifred. “You must be mistaken about them. What are they?” She reached her hand toward them, but I tossed them impatiently aside.

“I don’t know,” I said, ruthlessly, “and I don’t think I care. It isn’t in the least hard to imagine what kind of thing they are. ‘Lily’s Sweethearts,’ by The Duchess, like as not, or ‘Gladys: The Tale of a Lost Love,’ by Gloriana Strange, or—”

“They’re not, uncle,” began Dolly.

“It doesn’t matter. That’s the breed, I’m certain. Wrong books? Yes, and immoral books! In the first place, if the handling of such dog’s-eared, bedraggled, unclean volumes as these isn’t a question of morals, it comes very near it.”

“John, John!” murmured my sister in a shocked tone, though with a glimmer of sympathy in her quick look.

“No, I’ll not be smoothed down,” I said, warming to my subject. “I’m sick, fairly sick, of this great and glorious American public library business; not in its theory—that’s all very pretty—but in its working, under the management of stupid buying committees and stupider librarians.”

“Why, uncle,” said Dolly, “Miss Otis is just lovely!” There were tears in my niece’s eyes. I felt sorry for her. After all, it was not entirely her fault, or the library’s. There were not ten good books in the home in which she had spent the first fourteen years of her life. Her own mother read nothing but trashy novels, and her father “had no time” for anything but the newspapers and his mining journal, although he had some pride in the fact that his wife and daughter were such “great hands to read.” He was

the prosperous superintendent of a great Western mine, and had sent his daughter East to be properly educated. She came from a community in which to read at all was to be admired. The wonder and pity of it was that during the two years of her life with us, our traditions of good taste (Winifred, with all her fond excuses of Dolly, is quite as keen as I in her discrimination), our carefully chosen home library, and our exceptional high school—this clever girl had not been weaned from her unwholesome appetite for vulgar sentimental fiction. The real interest of her budding womanhood lay in the reading—or gobbling—of cheap novels. With the amazing conscientiousness of girlhood, she performed her school tasks faithfully, and her teachers gave her the credit which was due to her success in acquiring information. From eight till four she was busy with school and with her lessons for the next day. But, having done her problems, read her fifty lines of Virgil, and studied her scene of Shakespeare (all in the same spirit), she plunged into a story, and seldom emerged till bedtime. I had tried to laugh her out of the habit, but with no success. She didn’t like my books, either, she said.

It was time to take sterner measures. So when those tearful eyes began to beg for mercy, I would not see them.

“How many of these—these things do you read every week, Dolly?” I asked.

“Three or four, usually; it was four last week,” said Dolly, slowly.

“And I suppose it doesn’t occur to you that you are a dissipated girl, the slave of a distressing habit? Yes, and, to put it more plainly still, you are often intoxicated. I have noticed that during a large part of every day—you keep sober during working hours, to be sure—you are under the influence of a stupefying drug. You are dulling your intellectual faculties with too much small beer, just as our neighbor, the little Dutchman (who is a very well-meaning fellow, by the way), dulls his, when *his* day’s work is done. What does it mean, pray, when you come to supper with burning cheeks and shining eyes, and can hardly speak or listen or eat till you find out whether Angelina listened to Edgar’s addresses or not? Isn’t that intoxication? I have known several mental drunkards made in just

this way—incurables; there is no Keeley method, I believe, for this sort."

Dolly wasn't tearful now. She sat erect and clear-eyed and proud; and I'm afraid she was more angry than impressed with my figure of speech.

"I don't think it's a bit like you to talk this way, uncle. You know father and mother like me to read. And our literature teacher says the Barfield Library is a very good one; and I didn't know you felt so about novels, I'm sure."

"About novels? I don't. I like a good novel as well as any one. I could give you a list of a few hundred novels or so which would be well worth your reading—reading, not skimming; you couldn't manage four a week."

"I've read almost all of Dickens and Scott," said poor Dolly.

"And Cooper?" I asked. "Well, I'm glad of that. It's a good thing to have done at your age. But, bless you! there are other good things left to do. You ought to be going on, now that you have made a start. Certainly you oughtn't to go backward. What a drop from 'Ivanhoe' to 'the Elsie Books,' from 'Bleak House' to 'Molly Bawn'! My dear, have you ever heard of Thackeray and Jane Austen and George Eliot and Hawthorne?"

"Oh yes," said Dolly, listlessly, "we've studied them all in school, but I don't care for them. Things are so long happening."

"Well, if you must have happenings, why not try Crawford and Stevenson and—"

"But I didn't know they were any better than the others," said Dolly. "I don't understand style, and that, you know."

"I know. You don't understand. How should you? These books are in the public library, and the library is supported by the town. A book is a book, and therefore where's the harm? I wonder how many Barfield boys and girls reason in that way? I wonder how many Barfield parents look at a library book with a certain reverence, as if the stamp on the cover were a fetich which guaranteed its contents?"

"There, go about your studies, my dear. Think a little of what I have said, and see if you can make anything out of my growling that will help you." Poor Dolly left the room with hanging head, gathering

up her books as she went with something of a protecting air. As the door closed I felt my sister's eyes upon me. There was a mild reproach in them which I hastened to meet.

"I know, dear, it's largely the fault of her home training. I wish it could be felt here in America that a family without a good private library is infinitely more to be pitied than a family without a piano. We shall wake some day, as a nation, to the sense of the seriousness of our fault in letting our children think that a public collection of books can be substituted for the private library. I have a fancy that a man's own books are like his violin—always at hand, ready to minister sweetly to the mood of the moment, giving an atmosphere to his thoughts merely from their presence; comforting him, in short. A public library is a big organ, to which we go from time to time, and on which we play laboriously with one finger, made uneasy by the very vastness of its mechanism and resources."

When I am eloquent, my sister Winifred is perfectly attentive; only there is likely to be a tiny spark of humor shining in the corner of her demure eyes. Seeing such a signal, I pulled up a bit, and went on:

"Sometimes I think we should be better off if the public libraries were used only for purposes of reference. Unfortunately, people don't buy books when they can borrow them. How many well-to-do families in this town have a hundred good books?"

"But there are very many more families that are anything but well-to-do; they can't spare money for books, they really can't," objected my sister.

"I'm almost inclined to doubt it in these days of low-priced editions," said I; "but to grant that there are persons who must rely entirely upon the public store is to demand that that store be carefully chosen. There ought to be in every town or city some person or persons to exercise a skilled oversight in the make-up of the local library."

"But there are committees, aren't there?" asked Winifred, innocently.

"Yes, there are committees, I suppose, but they must be ignorant or careless, in many cases. Probably not one library in a hundred is entirely free from material

which is in no sense literature. Perhaps the local boards can't manage it. Well, then, why isn't it a matter for the State to take in hand? Why not have a Library Bureau, and a Library Censor, a man of cultivated tastes and wide sympathies, who should, with the aid of competent local assistants, pass judgment upon every book that is likely to be bought or received by gift in any public library? Surely this matter of prevention can be taken care of in some such way. As for the instruction of our young people in the uses of the public library, and their encouragement in getting together books of their own, these matters must be left to mothers and fathers and teachers, though they need to be waked to their responsibility."

"I think the parents and teachers are quite conscious enough of their responsibility," interrupted Winifred, with some energy. "Why must you ask them to be more miserable than they are? Don't you think, John, you are perhaps a little—a little—"

"Cranky?" I asked. Just then Dolly came into the room with her lessons—all done expression, and an evident disposition to forgive. She carried a brown-paper-covered book in her hand, and without hesitation came up to me and kissed me.

"Uncle," she said, with a coaxing smile, "you won't mind if I read this one, will you?"

I opened the book she held out to me. The paper was wretched, the typography was poor, the binding was flimsy. The title-page read: "Fancy Free; or, A Widow at Seventeen, by A. O. L. G."

"The girls say it is perfectly lovely," continued Dolly, confidently. "Miss Otis, the librarian, recommended it to Minnie."

And what was there for me to say?

Education of the Colored Race

By the Rev. S. T. Willis

In the last report of the Commissioner of Education, Chapter VIII., entitled "Education of the Colored Race in Industry," prepared by Mr. Wellford Addis, specialist in the Bureau, is so full of valuable statistics and so richly suggestive

that we do well to study it. The redemption of the vast Afro-American population in the United States can never be accomplished without a system of education that will meet the peculiar nature and conditions of the negro. This is one reason for speaking of the negro problem as one of the gravest calling for solution at our hands. The other cause is in the fact that it includes a school population of more than two and a half millions (from five to eighteen years of age) in the seventeen States of Alabama, Arkansas, Delaware, District of Columbia, Florida, Georgia, Kentucky, Louisiana, Maryland, Mississippi, Missouri, North Carolina, South Carolina, Tennessee, Texas, Virginia, and West Virginia, while in the same States the white school population is just a little over five millions. In the school year ending in 1894 only 52.72 per cent. of the colored school children of these States were enrolled on the school registers, and the percentage of the enrollment in actual attendance was 60.07, or a fraction over one in every four of the colored children who attended school in 1893-4. In these States there are 160 special schools and colleges, supported for the most part by the various religious denominations, in which there are comparatively few professional students, but a large number of normal and industrial students. In these 160 institutions, which are in a large measure private corporations, there are 1,350 teachers, 18,494 elementary and 13,175 secondary students, and only 1,161 college students. There are 5,940 studying to be teachers, 95 to be nurses, 1,067 in the learned professions, while 12,050 are preparing for industrial pursuits.

In the first stages of the experiment "student labor" was simply a means to an end—a remuneration for tuition, etc.; but now it has become an end in itself—an education which perhaps is the best that can be given. The Commissioner endeavors to show the character of the technical equipment and course of instruction of the institutions interested in the effort to teach the negro the dignity of labor. The Commission of Visitation to Tuscaloosa Institute for the Training of Colored Ministers, in their report very wisely said that "the curriculum and methods employed in the instruction of the white race

need essential modification and adaptation in their application to negro schools." The intellectual difficulties, the moral weakness, and the hereditary aptitude for certain kinds of labor possessed by the negro tend to confirm this statement.

Though the strong gregarious instinct of the negro draws him toward the great centers of population, he is not fitted either by nature or education for those vocations and pursuits for which men congregate in cities—for manufactures or commerce. Moreover, the inclination of this race, drawn from its inheritance, tends to keep it wedded to the soil. The negro is more at home on the farm than in the alleys and back streets of cities and towns; and a word about the character of the instruction intended to fit him for his ancestral vocation is in order. Training in agriculture has proven one of the very best means of education, until now an effort is being made in many of the best schools to teach the scientific principles of agriculture. The institutions for the education of the negro race take kindly to the printing-press; and perhaps printing as a vocation is strongly congenial to the colored man. It is one of the first trades taught him in many of these schools. As a trade it arouses the intelligence, stimulates the inventive genius, and is a help financially to the institution where it is taught. Carpentry, wheelwrighting, blacksmithing, shoe and harness making, and many other lines of the mechanic arts are pursued in different schools of the South, and in every instance they have proven that the negro is by nature better adapted to these things than to the learned professions. The distribution of students in these branches is a remarkable indication of the effect of demand on supply: 5,400 are studying sewing; 1,783, cooking; 1,786, carpentry; only 67 metal work; 200, machine-shop work; 202, plastering. If these branches could be taught more universally, they would soon become an important factor in the solution of the negro problem, and the industrial South will never reach the zenith of her prosperity and glory until the colored race is well trained in the mechanic arts. Neither will the problem be fully solved until we train negro teachers and preachers to educate and evangelize their own people. Reading between

the lines of this important report, the opinion, formed after many years' experience in the South and close investigation of the peculiar conditions of the question, is only strengthened:—The second emancipation of the negro race must come from the school and the church, and will result in the intellectual, moral, and spiritual freedom of eight millions of our fellow-citizens.

A Young Economist

By the Rev. John W. Chadwick

He was my very self. I was making my first real visit to Boston. I had been there several times before after a fashion, but it was a sea-fashion, with my father, Skipper Chadwick, in one fishing schooner or another, to get salt for his trips to the Grand Banks or Quereau. If my father had been a king and I the heir apparent, the crew could not have treated me more respectfully, not to say reverently. Uncle David Mason (almost everybody was Uncle this or that in those old fishing days), who went cook with my father for years and years—a queer little speck of a man, who would be a hundred dollars any day in Rudyard Kipling's pocket—couldn't do enough for me, and I wonder much that he didn't take me as far up into the city as Faneuil Hall; but if he ever did, I've clean forgotten it. How strangely beautiful it was working up through the islands, and then in and out among the ships and smaller vessels in the harbor until we came to our wharf at last! I remember that once I woke up in the morning imagining myself in my bed at home and calling "Mother," and Uncle David and the others having a good laugh at me. All I saw of Boston on those little voyages was the harbor and the wharves and shipping; but now at last I made a triumphal entry by the train from Marblehead. My cousin Sarah Jane had married in Boston, and I was going to stay with her for a few days. I was probably from ten to twelve years old. I should know exactly if I knew the year the "Great Republic" was launched, because during my visit I went to the launching. She was the largest ship afloat; 4,000 tons! and a sailing ship at that. I went

to see my Uncle Ambrose at his office in State Street, where he was a commission merchant, and his grave, old-fashioned courtesy froze my young blood, which was only partly thawed when he gave me a quarter of a dollar, a bigger piece of money than I had ever had before, and advised me to spend it on the Boston Museum; which I did.

But not right off. I dallied with my joy. And there were other things to do which didn't cost a cent; for two, the State House and Bunker Hill Monument, each of which I duly ascended to the top, with great satisfaction. Moreover, at the State House I saw Chantrey's statue of Washington, and wrote a poem on it which has never been published to this day, though a copy has been carefully preserved. It began:

Speak, thou cold marble!

My first quarter was not to be squandered recklessly. I wanted the full worth of it, and I got it. Whether the brilliant scheme I carried out was of my own invention or was suggested by my cousins I cannot now remember, after the lapse of five and forty years. This was the scheme: to go to the Museum in the afternoon and see everything there was to be seen, and then wait over until the evening, when Sarah Jane and her husband would come and pick me up, and we would all go to the play together. (There was then, and, for all I know to the contrary, there is now, a theater attached to the Museum.) The scheme was carried out without a hitch. I do not believe the contents of the Museum were ever examined more thoroughly and conscientiously than they were by me that long, slow, happy afternoon. If pleasure ever for a moment flagged, duty supported me. I had made a little quarto book out of blue letter-paper, folded twice and neatly sewed together, and in that I wrote down the names of all the portraits and statues, and many other objects of interest, including the famous mermaid, a horrible little made-up, dried up thing about two feet long, fourteen less than Barnum's picture of her, glorious in beauty, on the advertising banner with which he used to tempt the curious citizen, when, before the time of which I write, the mermaid was his property.

It grew dark pretty early, but not until I had quite exhausted the treasures of the Museum, for I was on hand when the door opened. The people in charge did not light up, and between the beginning of twilight and the opening of the theater I had two hours or more to wait. Two hours? Two years! Two ages! I think my conception of eternity dates from that awful period. A fear fell on me that they would turn me out, and then a hope dawned on me that they would do it quick. It could not have been regular to allow anybody to get the afternoon and evening entertainment for one admission. I have no recollection of explaining to the curator the arrangement I had made. Perhaps I was overlooked deliberately or unconsciously as I lurked in some dim niche or corner of the place. Concealed on my small person I had something to eat, but for which I should have fallen in a deadly swoon. I wonder that I didn't as it was. The statues and the suits of armor took on unnatural proportions in the dim half-light. The mermaid became almost as big as Barnum painted her. Worst of all were the wax figures: Daniel Lambert, who weighed five hundred pounds, and several distinguished murderers and politicians. It gives me a funny feeling in the pit of my stomach even now, after so many years, to think of them towering and expanding in the deepening gloom. I believe that I was glad when absolute darkness came and wrapped everything in its mantle, and hid them from my aching sight.

In those good old times the play began at half-past seven, and a little while before, a very little while, they lighted up. I had been told where I must stand to meet Sarah Jane and her husband, and I was on the spot, not punctually, but a good while before the time. What if they should not come? But they did come, and if they had been angels from heaven they could not have been lovelier in my sight. I went in with them to the theater, and I saw my first play. I shall never again see anything so beautiful. Are there such lovely women in the world to-day? Do they make such gorgeous dresses now as they did then? My agonies of the preceding time were swallowed up in a great sea of joy. I had got my money's worth at last.

Books and Authors

The Greek and Roman World

One becomes aware, on the most cursory turning of the leaves of this work, that it is of ampler scope than any similar thesaurus which has yet appeared in English. The names of such scholars as Niebuhr, George Grote, and Richard Porson, now included with the Greek and Roman authors whose works they have interpreted, mark an innovation upon the old-fashioned classical dictionary. Such names, however, represent stages in the development of classical study, and properly belong to a dictionary of classical literature. It is novel also, but very helpful to the reader who is not familiar with their Greek or Latin synonyms, to find sandwiched in among one's familiar classical acquaintances such present-day terms as "Boots and Shoes," "Gridiron," "Porridge," "Postal Service," with the ancient terms, of course, annexed for reference. "Portland Vase" and "Palimpsest" are specimens of other titles representing bits of special information, to find which the student is often at a loss. Such favorable first impressions reveal to the briefest inspection that here is something much more comprehensive and convenient than any preceding work of the kind; in fact, a new classical encyclopædia. The reader finds here in one book the information for which he may have had to consult half a dozen. The gain in convenience is not the sole gain. The treatment of general subjects and their particular topics in a single work exhibits them in their natural connection, so that the whole and its parts render each other more intelligible, and explanatory repetitions become unnecessary.

For nearly half a century Dr. William Smith's elaborate dictionaries of classical biography, mythology, geography, and antiquities have well served the student. Professor Peck has undertaken to cover in 1,701 pages the ground for which his predecessor required 8,334. To do this, while at the same time making room for the new matter, especially in the department of literature, which the wider range of his work required, has made extensive condensation imperative; for instance, "Calendarium" (calendar) has been judiciously compressed from nine and a half pages into two. To have combined this compression with the enlargement and reconstruction required by the progress of learning during the past half-century is as meritorious for the editor as it is beneficial to the student. How quickly this progress antiquates even recent works is illustrated by the fact that since the article on Babylonia in

the work before us was written, discoveries by the American Expedition at Nippur, in northern Babylonia, have ascended to a date more than two thousand years earlier than the 3800 B.C. here assigned to Sargon I., King of Akkad.

It is, indeed, in the department of archæology that the older works have become most inadequate for present needs, as the work of the spade in the cemetery of ancient civilization has exhumed the relics of a forgotten world, while the work of the pen has supplemented the work of the spade in the literary and scientific treatment of these discoveries for the addition of their substantial results to our store of knowledge.

In this process important rectifications of knowledge have also been achieved. This has been due especially to the progress made in epigraphy, or the study of inscriptions, of which, in Greek and Latin, about 100,000 are now known to scholars. Accordingly, a large portion of the volume is rich just where its predecessors are comparatively poor. At the same time its debt to these is considerable, and is amply acknowledged. Special subjects in the province of geography are fruitful in ethnic questions of interest concerning the prehistoric origins, former theories concerning which have been shelved. The Etrurians, for instance, from whom the Romans inherited, with much that has passed away, "the art of building substantial houses, aqueducts, and sewers," were thought, when we were school-boys, to have been a Lydian people, as Herodotus stated. Once a great naval power in the Mediterranean, still admired for their artistic work, especially in jewelry, but already declining in the dawn of Roman history, their origin is still an enigma. The Lydian theory, however has been supplanted by the belief that they were non-Aryan Asiatics, perhaps of the Semitic stock. Whether their language was Semitic is still in controversy. Besides proper names, some two hundred words of it have been deciphered.

We must confine our criticism to a small part of the vast field. The treatment of mythological subjects seems unduly limited. Glimpses of the original signification of the myths of Greece and Rome, as discovered by comparative mythology in their relation to the myths of India, are but rarely given, as in the identification of Jupiter, whom Greeks invoked as *Ζεῦ πάτερ*, with the Sanskrit *Dyu pitar*—"Father heaven," as Professor Whitney used to translate it. A noticeable case of deficiency is in the article "Eumenides" (the Well-Disposed Ones). It is a puzzle to explain why the Greeks should have given this name to the "Erinyes" (Furies), depicted as terrible avengers of crime, armed with scourges, and with serpents entwined in their hair. The new dictionary gives us the traditional explanation of

¹ *Harper's Dictionary of Classical Literature and Antiquities*. Edited by Harry Thurston Peck, M.A., Ph.D., Professor of the Latin Language and Literature in Columbia University. Illustrated. Harper & Brothers, New York. \$6.

this as a euphemism, bestowed on these tremendous avengers when they ceased from tormenting Orestes, upon his acquittal by the Areopagus of the crime of matricide. It also tells us that the Greeks took the word Erinyes to be derived from one or other of various words signifying to pursue or be angry. That the Rev. G. W. Cox, a disciple of Professor Max Müller, has given in his *Comparative Mythology* something more substantial than these old guesses we are quite convinced, though well aware how Professor Whitney has chaffed him for some extravagances. Erinyes is the Greek form of the Sanskrit *Saranyū*, a name given to the dawn-goddess Ushas, and descriptive of the light creeping up the sky. It is in the thought of the graciousness of the dawn that the name of the Erinyes, the Well-disposed, originated. But there is nothing so dreaded by the guilty as the light which exposes him. Hence the transformation of the Sanskrit dawn-goddess into the Greek conception of the Erinyes, as hunting the criminal to the death.

More has been done for Comparative Literature than for Comparative Mythology; for instance, see the attractive article on "Novels and Romances." In the departments of Literature and Language the new dictionary is especially strong. It might be described as a Dictionary of Classical Philology, in the German sense of that term. Comparing, for instance, the article "Satira" (satire) with that in Smith's Dictionary of Antiquities, one will find a superior appreciation of such points as environment, *motif*, and style. The history of such subjects as Lyric Poetry, Dramatic Literature, Jests, Rhyme, celebrated editions of the classics, the Renaissance, etc., is treated in many special articles, with the aim of the modern scholar toward "a fuller sense of the essential unity of man's recorded thought." Other articles deal with the more important linguistic questions arising in classical study, concerning which no English reference-book has heretofore furnished information; e. g., on the Digamma, Rhotacism, the Indo-European Languages, Grimm's Law, etc. The articles on the pronunciation of Greek and Latin will effectively promote the reformed method, which has during the last twenty years been established in the leading American schools, though in England the old method holds—it being there considered, as an Oxford tutor once told the writer, "too much trouble to change it." The illustrated article on "Palaeography" is strikingly instructive. Such copious lists of the abbreviations so abundant in Latin have never before been given in English; and yet one does not find therein the classical combination which not long since mystified the readers of a university commencement programme, "Q. B. F. F. Q. S." (Quod Bonum, Felix, Faustumque Sit—Good, fortunate, and auspicious may it be).

That room has been made for fifteen hundred illustrations, besides maps, in a work comprising

so much within limits so moderate, is not the smallest part of the editor's achievement. The value of these will be apparent from a glance at the splendid article on "Pompeii." At the end of this, and of all the more important articles, a select bibliography conducts the reader to the best and fullest sources of information.

It remains only to remark in general that this great work, so creditable to American scholarship, illustrates the revolution which forty years have wrought in the spirit of classical study. The demand of the *Zeitgeist* to let the dead bury its dead has forced modern teachers of the "dead languages" to emphasize the vital relation between the ancient and the modern civilization, to dwell upon the points of resemblance, to show the essentially modern nature of Greek and Roman life. The "practical" men, who have challenged the right of Greek and Latin in modern schools, have done service by obliging them to demonstrate a valid *raison d'être*, in showing that their treasures are really as important a part of human knowledge as they were formerly supposed to be. This has been done by showing—and here we quote from the editor of this thoroughly modernized work—"that the religious and the ethical problems of the past are those that still occupy the thought of educated men; that the political and social dangers that confronted the Republics of Hellas and of Rome are precisely those that are brooding over the nations of to-day, and that in sociology and economics the student is but a tyro who has not profoundly studied the *Culturgeschichte* of the two great nations."

"The Mystery of Sleep"¹

This book will be classed by most readers as among the curiosities of literature. Its significance is fairly indicated by the motto from Iamblichus on the title-page: "The night-time of the body is the day-time of the soul." We can best give the author's interpretation of the mystery of sleep in his own words:

The devil is called the prince of this world. He boasted of the fact to Jesus. The "world" is a synonym for all sorts of sensual lusts and pleasures, and for all undue greed for wealth, dignities, and honors. To overcome the world, to rise superior to its temptations, so that they shall not corrupt our life or blind our judgment, is uniformly presented to us by the Christian Church, as it has been by the most enlightened pagan sects, as the supreme end and purpose of our life in the flesh. Is it not precisely the function of sleep to give us for a portion of every day in our lives a respite from worldly influences which, uninterrupted, would deprive us of the instruction, of the spiritual reinforcements necessary to qualify us to turn our waking experiences of the world to the best account, without being overcome by them? It is in these hours that the plans and ambitions of our external, worldly life cease to interfere with or obstruct the flow of the divine life into the will. Are not these the occasions in which God "openeth the ears of men and sealeth their instruction"?

The author argues at some length that the com-

¹ *The Mystery of Sleep*. By John Bigelow. Harper & Brothers, New York. \$1.50.

mon explanation of the use of sleep as a time of mere physical repose is not adequate; he gives some reasons, very good if not quite conclusive, for thinking that this is not the only function, and perhaps not at all the function, of sleep; he argues from the refreshment of soul and apparent renewal of soul life that, in the escape from the body, the spiritual nature is, by a higher experience, cleansed and revived; he cites at considerable length other authors in support of this view, his book being in this respect a repository of very curious learning; and he goes at some length into Scriptural illustration, if not Scriptural proof, of his position. The clearest illustration from the Bible, if not the strongest Biblical proof-text, is furnished by the words of Elihu in the Book of Job:

In a dream, in a vision of the night, when deep sleep falleth upon men, in slumberings upon the bed, then he openeth the ears of men and sealeth their instruction, that he may withdraw man from his purpose and hide pride from man; he keepeth back his soul from the pit, and his life from perishing by the sword.

We cannot say that Mr. Bigelow has convinced us of the truth of his solution. Indeed, the opening sentence of his preface is a distinct disclaimer of "any pretense to have given in the following pages a solution of all the mysteries of sleep, or even a precise or scientific exposition of any of them." But one need not accept the full measure of his apparent meaning to find in sleep a spiritual significance which one has not before attached to it, and as a result to read a new meaning in the marginal rendering of the Psalmist, "He giveth to His beloved in their sleep."

Books of the Week

[The books mentioned under this head and under that of Books Received include all received by The Outlook during the week ending May 14. This weekly report of current literature will be supplemented by fuller reviews of the more important works.]

NOVELS AND TALES

Spanish Castles by the Rhine contains three short stories by David S. Foster. They are extravagant and improbable, and only to a limited extent fulfill the author's intention to make them amusing. The influence of the "Prisoner of Zenda" order of fiction is quite perceptible, but these tales are without Mr. Hope-Hawkins's peculiar talent. (Henry Holt & Co., New York.)

The fifth volume of the beautiful edition of Mr. Kipling's works now in course of publication by Charles Scribner's Sons, of New York, contains *The Phantom Rickshaw* and several much better tales; the most powerful (and one of the author's strongest stories) being, we think, "The Man Who Would Be King."

New York in the time when it was New Amsterdam is a tempting subject for romances. *Beyond the City Gates*, by Augusta C. Watson, is far from having the charm of Mrs. Barr's "Bow of Orange Ribbon," but in a quiet way it is a pleasant story with a sound historic flavor. Con-

densation would have greatly improved it. (E. P. Dutton & Co., New York.)—"Ouida's" *The Massarenes* is described as "a satire on the new plutocracy" (of London, of course). There is a good deal of fine language and excessive scattering of adjectives; but there is also a decided story-interest and some clever character-drawing. The pictures of selfishness, snobbery, and corruption in the nominally highest social circles are so revolting that one hesitates greatly to accept them as at all typical of English life. (R. F. Fenno & Co., New York.)

ECONOMICS, ETC.

The *Manual of American Water-Works, 1897*, edited by M. N. Baker, associate editor of "Engineering News," is a cyclopædia of information respecting the water companies, public and private, of every important city and town in the United States. The introduction to the work is of exceptional public interest, as it presents the number of water-works under public and under private control in every State in the Union, bringing out strikingly the tendency to change from private to public ownership. It seems that the demand for public ownership is especially strong in New England and the West, and especially weak in the old Middle States. In the latter group there are only 305 water-works owned by the public to 508 owned by private companies, while in the rest of the country there are 1,385 owned by the public to only 981 owned by private companies. In general, it is in the larger cities that public ownership has been most uniformly established. Of the fifty largest cities in the country, nineteen have changed from private to public ownership, and only nine are now dependent upon private companies for their supply. The nine exceptions are San Francisco, New Orleans, Omaha, Denver, Indianapolis, New Haven, Paterson, Scranton, and Memphis. There have been, however, some changes in the past from public to private ownership, twenty cities, towns, and villages having changed in this direction as against 200 in the other. The editor of the work is not at all in sympathy with the idea, indorsed by the citizens of Detroit at the last election, that water should be free. He believes that the waste of water which would come from this system would more than counterbalance the sanitary and other advantages of having water in nearly every home. To secure economy in the use of water he would have the use of meters everywhere obligatory, and states that the general tendency is now in this direction. The Manual is published by the Engineering News Publishing Company, New York.

Corporation Finance, by Thomas L. Greene, the Auditor of the Manhattan Trust Company, is a valuable work for the investing public. The author thoroughly understands his subject, and deals with it clearly and compactly. The work, of course, is largely devoted to the stocks and

bonds of railways, the securities of their subsidiary companies, and the methods employed in cases of reorganizations and receiverships. The author is so accustomed to looking at railway securities from the standpoint of the investor that he naturally ignores some of the considerations which should be presented in a book discussing railroad securities from the standpoint of the public. Indeed, he has so little considered the popular criticisms of railway management as to present the estimate that the average cost of railway construction and equipment per mile is about \$50,000, while such railroad authorities as Poor and Van Oss put it at about \$30,000, and the critics of railroad management put it at a somewhat smaller sum. But such an error as this in Mr. Greene's work does not materially lessen its value to investors in railroad securities. (G. P. Putnam's Sons, New York.)

LITERATURE

Professor Edward Dowden has published in book form the series of six lectures delivered in connection with the sesquicentennial celebration at Princeton University, under the title *The French Revolution and English Literature*. (Charles Scribner's Sons, New York.) The substance of this volume had been given in the form of lectures at a still earlier date at Trinity College, Cambridge, and the field is one in which Professor Dowden, as his readers know, has made most thorough and intelligent investigation. This volume is one of those broad, comprehensive literary studies of which there have been too few in late years—a study which shows the literature of a period in its large relations to the vital movement of the period, which discerns in the work of the writers the impress of current tendencies, and which furnishes, therefore, not only an important commentary on some of the most significant art of the time, but on the spiritual history of the time as well. These six lectures are quite invaluable, not only to the student of literature, but to the student of opinion at the end of the eighteenth and the beginning of the nineteenth century. They bring out both sides of the revolutionary movement; they explain in a way its violence, and they also explain the various reactions which set in against it. One must read Godwin to understand Shelley, and one must read Godwin also to understand the unhumanity of a great deal of revolutionary thinking. One must know the hopes, the joys, the intellectual liberation and stimulus of the earlier revolutionary days in order to comprehend what was passing in the minds and is reflected in the work of Wordsworth, Coleridge, and Southey. One must understand the reaction which revolutionary excess produced in order to understand the marked reaction in all these writers, and to comprehend the true position of that great statesman Edmund Burke, who, more than any other Englishman, voiced the spirit of the reaction. Professor Dowden's chap-

ter on Burke is a luminous piece of writing; a bit of interpretation sympathetic, intelligent, and discriminating, with a keen insight into the greatest of English public minds, and fine admiration for the greatest philosophical genius which has yet dealt with English public affairs. One must also understand the new progressive movement which followed the excesses of the reaction at the fall of Napoleon, in order to comprehend Landor and Byron. All these different phases of the revolutionary movement Professor Dowden has described with great clearness and traced with a free hand in this admirable series of lectures.

RELIGIOUS AND THEOLOGICAL

The last of the many books published by Dean Farrar is entitled *The Bible: Its Meaning and Supremacy*. In some respects this volume is a characteristic Farrarian product. We reserve the book for further notice.

Helpful Thoughts is a collection of religious selections and original paragraphs, with selections from the Bible, compiled and arranged by Sarah F. Day. (The Pilgrim Press, Boston.) There is no calendar system in the book; the selections are made under different headings—"God's Word," "Our Guide," "The Christian Life," "The Morning Hour," "Prayer," "Worship," "Growth in Grace," "The Power of the Tongue," and the like.

BIOGRAPHY

Every biography is a contribution to the history of the period of the subject's life. This is particularly true of the lives of the men and women identified with the anti-slavery movement, or with the philanthropic movements begun in the middle of the century. Rarely has a woman's life been so completely identified with the history of her time as that of Abby Hopper Gibbons, who was born in 1801 and died in 1893. Her life-history almost covers the entire century. She was born of Quaker parentage, and was, in her sympathies, her religion, her language, and her life-purpose, a Friend. Her activities began early. She was identified with the Women's Prison Association and Home, giving her time, her thought, and her money to its support. She was closely identified with philanthropic effort on Randall's Island, the Tombs, the Infant Asylum. The Labor and Aid Association, designed to find employment for soldiers, and furnish work and opportunity for families, was originated by her. She was the President of the New York Committee for the Prevention of State Regulation of Vice; she was President of the Diet Kitchen Association. Her identification with the Women's Prison Association and Home led to the foundation of the Isaac T. Hopper Home. It was due to Mrs. Gibbons probably more than to any other woman that police matrons were put in the station-houses in New York, and at ninety years of age she appeared in behalf of that bill before a Senate committee. Her devotion to the soldiers during the Civil

War made her name known in all parts of the country. During the period of her long life there were few good causes that did not appeal to her sympathies and which did not receive her encouragement. Her *Life and Letters*, written and edited by her daughter, Mrs. Sarah Hopper Emerson (G. P. Putnam's Sons, New York), show clearly that, in spite of her activities in the service of the public, Mrs. Gibbons was a devoted wife and mother, and held a peculiarly close relation to her children, who took a natural pride in their mother's work and its recognition by the public.

POEMS

The title of a charmingly printed volume recently published by Messrs. Lamson, Wolfe & Co., Boston, is *James Clarence Mangan: His Selected Poems, with a Study by the Editor, Louise Imogen Guiney*. It is difficult to know which part of this book is the more interesting, Miss Guiney's prefatory study or Mangan's poems themselves. Miss Guiney excuses compilers of dictionaries and cyclopædias and literature-histories in saying that Mangan's absence from them is not chiefly due to editorial shortcomings, since the search after him has always been difficult. During his lifetime he published only a collection of translations, and his original numbers "were left tangled up with other translations by his own exasperating hand." Mangan "had no public; he was poor, infirm, homeless, loveless. . . . He perished ignobly in his pride." Miss Guiney tells us about his pitiful life, about his verse-making, and about the fortunes which have attended those verses. It is wonderful how much Miss Guiney makes out of the little material at her command, and how she contrives to give us a personality—not always a very attractive personality, to be sure, but one with a certain melancholy fascination, a personality which clings more like that of a wraith than a real being to the poems which fill up the rest of the book.

MISCELLANEOUS

The mothers of to-day are to be congratulated on the practical help given them in books for the management of nurseries and the care of young children. Dr. Leroy M. Yale, the medical editor of "Babyhood" and Lecturer-Adjunct of the Diseases of Children at Bellevue Hospital Medical College, New York City, has just edited a new and enlarged edition of *Nursery Problems*. These problems were presented to "Babyhood" by mothers, and were answered by the medical editor. It would seem hardly possible for any problem to come up in the care of little children that is not touched upon, at least, in this practical mother-book. (The Contemporary Publishing Company, New York.)

Two volumes, respectively entitled *Mountain-Climbing and Athletic Sports*, of Messrs. Charles Scribner's Sons' "Out-of-Door Library," are before us. They consist of richly illustrated articles re-

printed from "Scribner's Magazine," and will be welcomed by the rapidly growing army of recreation-loving Americans.

Dr. Harold W. Johnston, Professor of Latin in the University of Indiana, has published, through Messrs. Scott, Foresman & Co., a valuable volume on *Latin Manuscripts*, a volume intended as an introduction to the use of critical editions for high-school and college classes. Even in secondary schools questions are asked by pupils who find different texts of the same author used in the same class; some text-books, too, give various readings of difficult passages—Greenough's "Cæsar" for example. Dr. Johnston's volume is an answer to the more common questions of this sort. Not only does the author deserve congratulation on the appearance of this useful book, but the publishers should also be congratulated on putting forth a work the typography of which deserves notice from all scholars and book-lovers.

Dr. Thomas Hunt Morgan, Professor of Biology at Bryn Mawr, is the author of an interesting volume on experimental embryology, *The Development of the Frog's Egg*. (The Macmillan Company, New York.) The frog's egg is a good subject with which to begin the study of vertebrate development, since it may be obtained easily and is tenacious of life in a confined space. In his erudite treatise Dr. Morgan considers only the early stages of development.

Books Received

For week ending May 14

- THE CONTEMPORARY PUBLISHING CO., NEW YORK
Yale, Dr. Leroy M. *Nursery Problems*.
G. W. DILLINGHAM CO., NEW YORK
Wilkins, Frances. *A Microscopic Hypnotist*.
E. P. DUTTON & CO., NEW YORK
Watson, Augusta C. *Beyond the City Gates*. \$1.50.
THE ENGINEERING NEWS PUBLISHING CO.,
NEW YORK
Manual of American Water-Works, 1897. Edited by
M. N. Baker.
R. F. FENNO & CO., NEW YORK
Ouida. *The Massarenes*. \$1.25.
HENRY HOLT & CO., NEW YORK
Foster, David Skaats. *Spanish Castles by the Rhine*.
75 cts.
LAMSON, WOLFFE & CO., BOSTON
Guiney, Louise Imogen. *James Clarence Mangan*.
LONGMANS, GREEN & CO., NEW YORK
Farrar, F. W., D.D. *The Bible: Its Meaning and
Supremacy*.
THE MACMILLAN CO., NEW YORK
Morgan, Thomas H. *The Development of the Frog's
Egg*. \$1.60.
THE PILGRIM PRESS, BOSTON
Day, Sarah F. *Helpful Thoughts for Quiet Hours*.
\$1.75.
G. P. PUTNAM'S SONS, NEW YORK
Greene, Thomas L. *Corporation Finance*. \$1.25.
Emerson, Sarah H. *Life of Abby Hopper Gibbons*. 2
Vols. \$3.
SCOTT, FORESMAN & CO., CHICAGO
Johnston, Harold W. *Latin Manuscripts*. \$2.25.
CHARLES SCRIBNER'S SONS, NEW YORK
Dowden, Edward. *The French Revolution and English
Literature*. \$1.25.
Kipling, Rudyard. *The Phantom Rickshaw and Other
Stories*. Vol. V. \$2.
The Out-of-Door Library. Vol. I. *Athletic Sports*.
Vol. II. *Mountain-Climbing*. \$1.50 each.
JOHN D. WATTLIS & CO., PHILADELPHIA
Arnold, C. E. *Chart of Paul's Journeys*. 20 cts.

The Religious World

The Presbyterian General Assembly

The Presbyterian General Assembly began its annual meeting at Winona Park, Eagle Lake, Ind., on Thursday of last week. In our next issue we shall publish a letter from a delegate summing up the important actions of the Assembly and giving the spirit and trend of its deliberations. Meanwhile we briefly note here some of the more important news matters of the sessions of last week. Nothing that occurred in the week's sessions was more significant or encouraging than the sermon preached by Dr. Withrow, the retiring Moderator. Dr. Withrow's topic was "The Chiefest Grace of Christianity," and his text was, "And above all things have fervent charity among yourselves." As might be expected from the text, the sermon was an emphatic plea for peace and harmony. It laid stress upon ignoring non-essentials and upon charity of spirit among those who differ in theory and interpretation. The sermon was received with the utmost sympathy and appreciation, and it is believed as well as hoped that it marked a new epoch in the Church's theological history. No less significant was the election of the new Moderator. The Rev. Dr. Sheldon Jackson, who represents the Alaska Presbytery in the Assembly, has been a home missionary for forty years in various parts of the far West and Northwest. For the last twelve years he has traveled an average of 26,500 miles yearly, and much of this has been over wild and dangerous mountain country. He was elected Moderator by a majority of seventy-five votes over those received together by the two other most prominent candidates. Dr. Jackson's address followed precisely in the line of that of Dr. Withrow, was even more emphatic, and was even more specific in its recommendation of harmony in action. The old subject of the business management of the new Presbyterian House on Fifth Avenue, New York, was again under discussion. The criticism has come entirely from the fact that under present business conditions it is impossible to obtain a profit from the real estate owned by the Mission Board. It is generally conceded that it would be a great mistake to sell either of the buildings at the present time, and the recommendations of the Committee of Eleven, of which ex-President Harrison and Mr. Wanamaker are members, will no doubt be followed. Ex-President Harrison, by the way, made an eloquent and graceful speech at the Assembly, the occasion being the presentation of a gavel to the new Moderator. An unwise and ill-informed attack upon the Rev. Dr. W. C. Roberts, by the Rev. James Knowles, of Illinois—founded on the assumption that Dr. Roberts was drawing two salaries for his work, an assumption entirely in-

correct in fact—took up some of the time of the Assembly, and, of course, resulted in establishing the fact that Dr. Roberts's conduct in the matter was entirely straightforward and not at all open to criticism.

The Baptist Anniversaries

The usual May anniversaries of the great Baptist Societies took place in Pittsburg during the ten days beginning May 17, and over fifteen hundred delegates were in attendance. These Societies are: the Women's Home Mission Society, the American Baptist Home Mission Society, the Historical Society, the Publication Society, the Commission on Systematic Christian Beneficence, the Young People's Union, and the Missionary Union. Nothing excited greater interest and rejoicing than the announcement that the total debt of \$486,000 is almost certain to be extinguished, as the churches and societies have nearly completed the work of raising the \$236,000 upon the raising of which was conditioned Mr. John D. Rockefeller's offer of \$250,000 toward paying off the debt. Contributions have been made in almost every possible way, and in small as well as large amounts, and by July 1 (the time fixed by Mr. Rockefeller) no doubt the complete sum will be ready. The Home Mission Society reported a year of retrenchment and general inability to undertake new work on account of debt. The plan of co-operation with white and colored Baptists in the South has been extended to embrace South Carolina and Virginia as well as North Carolina and Alabama, and with excellent results. This Society offered the suggestion that all the Baptist Missionary Societies collect through a single set of agents, and that the money be "pooled," so to speak, and then divided pro rata between the Societies. It is thought that a great reduction of expenses may be thus effected. The Publication Society reported a successful year, and a total sale of periodicals, books, and merchandise to the value of \$607,396 86. The report showed that the Society had kept 98 missionaries in the field, had given away 7,798 books, distributed 638,928 pages of tracts, aided 113 Sunday-schools with donations of Scriptures, books, etc., and aided 243 pastors and ministerial students with grants for their libraries. The Rev. Dr. George E. Horr spoke acutely on the prevalence of the sentimental religious book, while the Rev. C. A. Barbour urged the churches to counteract the evil influences of newspapers and modern fiction. Considerable interest was evinced in an address by the Rev. C. H. Rust, of Wisconsin, on the condition of the Baptist churches in the Northwest. He said, among other things, that in the twenty States from Indiana to California there

were 7,000 Baptist churches, with less than 5,000 Baptist Sunday-schools. Of a population of 23 000,000, less than 440,000 were Baptists. He suggested the need and great importance of a building in Chicago, and said: "One coming to Chicago in these days needs a guide to show him where he may find some Baptists."

New York Congregational Association

The sixty-fourth annual meeting of the New York State General Association of Congregational Churches was held last week in the Tompkins Avenue Church in Brooklyn. The pastor of that church, the Rev. Dr. R. R. Meredith, is absent on a vacation in Europe, but an address of welcome was made by his brother, the Rev. Richard Meredith. A special message of greeting and good wishes expressed in Biblical language was cabled by the Association to Dr. and Mrs. Meredith. The annual sermon was preached by the Rev. Ward T. Sutherland, of Oxford, and the Rev. Dr. W. E. Park, of Gloversville, was chosen Moderator of the Association. The business meetings brought out little of special interest. The religious interest centered largely around mission work. The meetings of the New York branch of the Woman's Board of Missions, of the Woman's Home Missionary Association, and of the general State Home Missionary Society were well attended and had many features of peculiar attractiveness. Nothing, perhaps, more impressed the audience than the plain-spoken, convincing address of Dr. Grace M. Kimball, lately of Van, Armenia, on the Armenian atrocities. Dr. Henry A. Stimson made a forcible and able address on "Our Responsibility for the People who Have No Interest in Missions." Dr. W. A. Robinson spoke on "The Origin and Development of the New York Home Missionary Society." Of other than missionary topics we may mention "The Value of Political Economy to the Ministry," treated by Professor John R. Commons, whose address was followed by a general discussion; "The Work in Greater New York" (the Rev. Dr. Robert J. Kent, of Brooklyn); the "New Theodicy" (the Rev. John C. Wilson, of Brooklyn); and "The Supreme Need of the Times" (the Rev. W. F. Kettle, of Rochester).

The Yale Theological Commencement

The Commencement week of the Yale Divinity School this year was noteworthy as the seventy-fifth anniversary of the inception of the School in 1822, when Dr. Nathaniel W. Taylor gave up the pastorate of the Center Church to become Professor of Systematic Theology. Dr. Henry van Dyke's address to the graduating class, numbering thirty-three, on "Godliness and Manliness" as the essential characteristics of the Christian minister, made the hearer wish for a stenographic memory. We quote: "The difficulty with many a theory of inspiration is a desiccated idea

of God. . . . A society for the decrease of the ministry has been recommended. It would do no harm if attended with another society for the increase of manliness in those that remain. . . . The worst heresy is a mean, shiftless, crooked action. . . . The man who is unwilling to stand alone is a coward; he who is afraid to stand alone is either a congenital idiot or too immature to be a teacher of men. . . . The world will not long respect those who preach about the Bible, but not from it." At the alumni dinner, among numerous brief addresses on various selected topics, Professor Porter presented a thoughtful sketch of the modified views now obtaining among Biblical critics. As to purely literary criticism, they are more cautious in relying upon analysis of the text. In applying the principle of development they trust less to ideal conceptions, holding that facts must reveal the true order, not *vice versa*. As to tradition, they ascribe more weight to its testimony on matters of fact, as does Har-nack. But there is no movement back to traditional interpretations of facts, except as to Christ. The time is past when facts as to Christ can be doubted. There is also a stronger predilection for the comparative method of study, which is not necessarily conservative. The general tendency is to a faith at once broader and surer, more rational and more spiritual. The address was in line with and an admirable supplement to the paper by Professor Bacon in The Outlook of May 8. Professor Fisher closed a brief historical account of the School by saying that while it had always been in sympathy with the faith of the Church catholic, it "had never been the slave of tradition. We have never supposed everything in theology to be settled. It is strange how certain some men seem to be about the things not seen." He closed by quoting Coleridge: the man who begins by loving Christianity more than truth will love his sect more than Christianity, and end by loving himself best. The annual sermon before the graduating class was given by Dr. Behrends, Sunday, May 16, and was a polemic (without a text) against the higher criticism. The result of inquiry about it at New Haven may be summed up in the statement of a member of the University Faculty: "It was a party plea, and disappointing to a judicial mind."

The Christian Endeavor Convention

The sixteenth International Convention of the Christian Endeavor Society has issued its official bulletin, giving the chief features of the programme; names of transportation managers for the different States; hotels assigned to the various States; and names of the chairmen of the various committees. The Convention, as we have already noticed in these columns, will be held in San Francisco, July 7-12. Special rates will be furnished by the railroads, and the Entertainment Committee there are making every possible

effort to arrange for the comfort and pleasure of the delegates. The opening meetings of the Convention, on July 7, will be held in eight of the largest churches of the city, with one meeting each in Oakland and Alameda. The topic will be "The Life Filled with the Spirit." On the following day will be addresses of welcome, the annual address of President Clark, and General Secretary Baer's annual report; denominational rallies; and in the evening a consideration of the general topic of Christian Citizenship. Other days provide for open parliaments and practical addresses upon the fundamental principles of Christian Endeavor, on missions and evangelistic work; and for social gatherings—State receptions and rallies. Every morning early prayer-meetings will be held at nine different places. On Saturday afternoon the Committee expect to give all the delegates an outing. On Sunday the pulpits of the various churches will be occupied, morning and evening, by visiting clergymen, while in the afternoon there will be evangelistic meetings in various places. Some of the speakers at the Convention will be the Rev. Drs. George F. Pentecost, B. B. Tyler, Russell H. Conwell, J. Wilbur Chapman, John R. Davies, Cortland Meyers, A. B. Meldrum, Bishop Samuel Fallows, Professor H. L. Willett, Mrs. Victoria Earle Matthews, Tamil Evangelist David, and Dr. L. W. Munhall. This promises to be one of the best of all the Christian Endeavor Conventions. Literature containing information about it will be mailed to any address upon application to the Christian Endeavor Committee of '97, Y. M. C. A. Building, San Francisco.

Union Seminary Alumni

At the seventh annual dinner of the Alumni Club of Union Theological Seminary, held at the Windsor Hotel on Monday evening, May 17, among other interesting addresses, Dr. Charles Cuthbert Hall, the new President of the Seminary, gave one on "The Kind of Preacher Demanded by This Time, and What Union Seminary can do to Meet the Demand." The purpose of the theological school is to prepare men for the ministry, and the peculiar ideal and work of any one seminary is determined in a large measure by the ideal of its presiding spirit. Hence Dr. Hall's ideal of ministry for this age is both of general interest and practical importance. He summed up his thought on this matter under five heads, saying that this age demands: (1) Intellectual sincerity upon the part of the Christian ministry. By this he meant open-mindedness. The preacher must be courageous, and hold himself ready to consider all serious opinions. This demands, on the preacher's part, a broad outlook and eagerness to grasp all truth in its proper relation and bearing. (2) Another demand made by this age upon its ministry is that it shall be *reverent*; not flippant, political, or secular. But the preacher must live and work in the fear of God. His at-

titude toward all sacred things should be an example worthy of imitation. (3) Practical wisdom is another essential of success in the ministry of this age. It is not enough for the preacher to know the Bible and Christian literature, but he must know men and must know how to meet them. He must get this knowledge by coming into living contact with men in their daily struggles. Then he will have a sympathy for them and a knowledge of how to help that will mean power for good. (4) The preacher must be religious. One difficulty with college and seminary life is that it encourages the intellectual at the expense of the spiritual life. In studying theology men often lose their religion, and it becomes too much of a profession. The exclusively intellectual and practically wise preacher is powerless as compared with the one who has these equipments under the control of an intense religious life. (5) The ministry of this time must be penetrated by missionary zeal. His all-consuming desire should be the preaching of Christ to the utmost parts of the earth. The preacher who has these qualifications will, other things being equal, attain a large success in his work. Upon these features Dr. Hall intends to lay all possible stress in his administration of Union Theological Seminary.

Dr. Johnson's Resignation

The Rev. James Gibson Johnson, D.D., has resigned his pastorate of the New England Congregational Church in Chicago, which he has occupied for six years. During his residence in Chicago Dr. Johnson has taken a deep interest in municipal affairs. He has also been interested in the Hull House social settlement, where he has a daughter now in residence. He is President of the Congregational Club and of the Ministers' Society. It is said that he will not resign these offices, as he expects to accept another pastorate in Chicago after his return from a trip abroad. The financial condition of the church is the immediate cause of Dr. Johnson's resignation. Many of the wealthy and influential members of the church have moved away, and it has become a down-town church without any special change in its administration. The relations of pastor and people have always been most cordial and harmonious, and the church was very unwilling to accept his resignation.

A Friends' Meeting

The Philadelphia Yearly Meeting of Friends, which convened at Fifteenth and Race Streets, Philadelphia, on the 10th inst., found itself, on organization, the most representative meeting that has been held for years, and the interest shown in its business, together with the unusual attendance, made it a very evident demonstration of the revival the society is enjoying. In the epistles from the Quarterly Meetings a number

of places reported increased membership, due more particularly, it was believed, to the influence of First-day Schools and Young Friends' Associations in eliciting and holding the co-operation of the young people upon the purposes of the meeting. Members were urged to be careful of a vain and empty profession, to be faithful in living to the ideals Quakerism upholds; and in the summary answers to the queries, modesty of speech and apparel, care to live within honest incomes without vain display, justice in the payment of debts, and other advices of the Discipline were reported as very generally observed. Particular interest was felt in the matter of military training in the public schools, and Friends were exhorted to earnestly protest against it; the Meeting itself sending a minute to the Board of Education of Philadelphia arguing against the adoption of a military system in the schools of Penn's City of Brotherly Love. Temperance, peace, and social purity were subjects often emphasized in discussion and sermon, and attention drawn to them as matters of immediate concern requiring conscientious study and loyal, earnest support. Among the well-known ministers present were Isaac Wilson, of Canada, and Aaron M. Powell, of New York, President of the Purity Alliance, and both repeatedly spoke of the work to be done in this new crusade of purity. Referring to the faith of Quakerism and its history, Aaron M. Powell said: "The mission of Quakerism is the shaping of human lives on the model of the ideal Christian character, and its effect upon the world at large will be more beneficent in the future than it has been in the past." An encouraging sign of the approach to a more catholic faith was the presentation of an epistle from the other body of Friends, expressing a hope to promote Christian unity. After the transaction of business relating to the conduct of its schools and trust funds, the meeting was terminated on Friday, the 14th, at the usual hour, with the customary deep, impressive silence.

The Anglican and the Greek Churches

The Rev. Dr. Maclagan, Archbishop of York, has been visiting Russia, and his presence has created quite a stir in the papers of St. Petersburg and Moscow. It is generally believed that the visit is undertaken with the purpose of examining into the possibility of closer relations between the Anglican and Russian Churches. Before the Archbishop went to Russia a communication, sent by the Archbishops of Canterbury and York, "had been addressed to the three Russian Metropolitans and to several other members of the Holy Synod, in which their Graces sketched the doctrine of their Church and explained its position in regard to a number of questions of dogma." It is said that the papers of Russia are seriously discussing the union of the churches. They do not, however, speak with much confidence of the realization of such a plan. It is too

early to prophesy with much assurance. But, whatever the result may be, the visit of the Archbishop and the interest which it has excited are another indication of the dissatisfaction which is felt in all parts of the world over a divided Christendom.

Foreign Missions at a German University

Probably the most eminent authority on missions in Germany is Dr. Warneck, who has just been appointed to lecture on evangelistic and mission work at the University of Halle. He is the editor of a monthly missionary magazine, and has been of great service in Germany in creating interest in missions. It is said that this is the first chair of the kind that has been established at any German university. Its very existence indicates that the German Christians are beginning to realize the importance of turning from abstract and theological subjects to practical work for the uplifting of the masses at home and for the diffusion of the Gospel abroad. We have already commended the attention which is now being given to foreign missions at Andover Theological Seminary in our country. Those who are to labor abroad ought to be carefully trained in the religions and languages, the customs and manners, of the people whom they are to serve; and those who are to go into home mission work ought also, in addition to their theological training, to have expert teaching in the departments to which they are to give their lives. This lectureship on mission work in Germany is an example which in the immediate future should be widely followed in many lands.

Notes

Miss Emilie Grace Briggs, daughter of Dr. Charles A. Briggs, has the honor of being the first woman to receive a diploma from the Union Theological Seminary.

The Most Rev. Joseph Ferguson Peacocke, D.D., Protestant Bishop of Meath, was last week elected Archbishop of Dublin, to succeed the late Archbishop Plunket. He is described as a Broad Churchman with Evangelical tendencies, and is expected to continue the tolerant policy which made his predecessor popular with all branches of the Church of Ireland.

The "Shearith Israel," the oldest Jewish congregation in New York, consecrated last week its beautiful new synagogue at Seventieth Street and Central Park West. The pastor is the Rev. Dr. H. Pereira Mendes. The congregation is descended from the Spanish and Portuguese stock that first settled in this vicinity, and as long ago as 1682 the founders of the congregation worshiped in a frame building in Mill Street. Since that time the congregation of Shearith Israel has built in turn five synagogues.

Governor Black, of this State, has signed Senator Brush's bill amending a law of 1895 which threatened with extinction a large number of Congregational churches in this State. The Outlook described this law and commented upon it some time ago. The objectionable clause, which is stricken out, provided that whenever the "governing body" of a denomination decided that the church had for two years failed to maintain religious services according to the discipline, customs, and usages of the governing body, it could be abolished.

Correspondence

Pundita Ramabai and Her Present Opportunity

To the Editors of The Outlook :

An exceptional opportunity has now presented itself to our friend Pundita Ramabai, whom American Christians have so generously aided. This great famine means that multitudes of our population leave their homes and wander about the country in search of food. High caste or low, when their money fails, have no other resource. Father, mother, and children, the young widow, the old grandmother, all start off on the tramp. The Government is gathering such people into poorhouses and relief works, and will so alleviate their woes that fewer will die of starvation by the roadside than would otherwise be the case. But here arises another evil. The herding of the people together in poorhouses and in relief works gives rise to much moral wickedness, and here comes the trader in vice, enticing away or buying up young women and girl children, making a harvest for bad purposes out of the present misery. The young widow is his peculiar prey, and in the struggle for the necessities of life will be the first to be sacrificed.

This, then, is the opportunity that has come to our own friend Ramabai. Having passed through the deepest kind of domestic trouble and sore bereavement herself in the last great Indian famine of 1876-7, she apprehends the situation more deeply and acutely than any of her friends can do. After much exercise of spirit, she was impressed with the belief that God would have her rescue three hundred of the young widows, who would otherwise be utterly ruined, soul and body.

She started off to the Central Provinces, and soon found the class of women to whose welfare she has devoted her life. Having collected somewhat over one hundred, she returned to Poona, and, with a view to inform her friends and enlist their sympathy, she published in a Bombay Christian paper¹ the story of her early life, and her experiences in collecting these needy ones. This narrative has created deep interest in India. It has been reprinted and sent broadcast to friends in England and America, by missionaries and others who felt that it was just that vivid picture of personal suffering which would bring to friends at home a realization of all that was involved in the dreadful word "famine." One appreciative reader wrote: "If this story touches other hearts as it has mine, Ramabai will never want for funds." In fact, Christians all over India have been moved to help, and supplies for the enormously increased expense have come in as needed so far.

After a few days in Poona spent in making new arrangements and conferring with her faithful workers, Ramabai again started out on her quest, but was recalled by some new and unexpected difficulties. Ramabai is not daunted at difficulties and obstacles. Believing that God has called her to take three hundred famine widows, whatever difficulties may arise, she will not rest on her oars until that number are gathered in. But the present difficulty is where to put them all. The fleeing inhabitants of Bombay have carried the dreaded pestilence to Poona, and, some cases having occurred in the adjoining premises, the authorities have "come down" on Ramabai and insisted on the removal of the inmates of the Sharada Sadan, and have stopped the new buildings that Ramabai was having put up to provide for the extra accommodation required. Of course she has not expected to house the whole three hundred extra souls on the present premises, but with the new buildings planned and commenced it was estimated that a considerable proportion could be taken. But now it has been necessary to hire tents, which have been pitched at a village twenty miles away, to which the bulk of the establishment has been removed. Those who know the condition of things here believe that the authorities are acting somewhat in a panic in their efforts to "stamp out the plague," and expect that this difficulty will be righted later on. Just now it is an added trial.

The attitude of the older inmates of the Sharada Sadan in this emergency has been most helpful. They agreed to eat cheaper food and live in a poorer way to make it easier to take in these poor waifs. They have joined in caring for and making them feel at home. Among the newcomers were some little girl widows, and one or two babies who were in some way connected with them and could not be separated. The older girls volunteered to adopt these as foster-children, and have devoted themselves lovingly to their care. One little scrawny mite was adopted by a lassie of fourteen who had herself in infancy been cast out to die. When the other girls twitted her on the "monkey face" of her protégée, she calmly replied: "To adopt a nice and pretty child is good, but to take an ugly one is love."

Ramabai's declared policy of procedure, criticised as it has been, and as all good, enduring work always will be criticised, has worked out in results little short of marvelous. I have been recently re-reading some correspondence published in New York in 1887, in which Ramabai declared her policy of non-interference with any Hindu caste restrictions or observances which her pupils or their guardians might wish maintained, at the same time giving them access to the Chris-

¹ "Bombay Guardian," January 30 and February 6, 1897.

tian Scriptures, but no compulsory Christian teaching. And I have been impressed with the fact that the forecast she made of results has been wonderfully verified, when she said: "From what I have seen and known of my countrywomen, my impression is that many excellent and conscientious Hindu widows will not come to such a school-home if the study of the Christian religion be made a condition of their admittance; . . . [but] if such honest women are educated, and have sufficient independence to form their own opinion on religious matters, they will, I am sure, soon find out the difference between the Hindu religion and that of Jesus Christ, and will not be slow to accept the truest of all religions. . . . Educated Hindu women, when they had a chance to study different religions, and freedom to assert their views, have almost invariably become disciples of Christ."

In all these eight years of work this policy has been carried out. The education is still strictly secular, and the Hindu inmates are as free to worship their own gods as ever. Pressure was brought upon Ramabai from Christians at first to induce her to include Scripture teaching in the school; the Hindus also endeavored to get her to establish Hindu worship as a rule; but she was steadfast and has survived all their criticisms. Those who have attended the Bible readings and prayer-meetings, which have increased during the past few years as more and more have professed Christianity, have done so with the fullest liberty to come or stay away. The Christian religion has attracted, under the influence of the Spirit of God; and while Ramabai can truthfully say she has rather kept back than encouraged the public profession of Christianity, yet her prophecy quoted above has been realized in many cases.

HELEN S. DYER.

Bombay, India.

Is Dr. Martineau a Unitarian?

To the Editors of The Outlook:

I could wish that The Outlook of May 15, speaking of Dr. Martineau as "universally honored for his great ability, his catholic spirit, and his Christian character," had not gone on to suggest a doubt whether he is distinctly a Unitarian, as if any doubt of this made his great virtues less paradoxical. There should not be the slightest doubt about Martineau's position, he has defined it so many times. Personally he is a Unitarian, but he does not think that any theological belief should be made a basis of religious organization, and therefore he objects to the name Unitarian for any association of churches or for any individual church. But while always consistent in his avowal of his personal Unitarianism, he is less so in his refusal of the name Unitarian for any aggregation of believers, saying within a month, "Not only are we the actual Unitarians of to-day," etc. His feeling for the Unitarian body in England was never better expressed than in the fol-

lowing words, which at the same time express his reprobation of any creedal basis whatsoever:

To the existence of a group of churches free in their constitution and open to the laws of natural change, I owe whatever scope has been given me for study and teaching on subjects of morals and religion.* It is, however, no mere personal gratitude that retains me in allegiance to their inherited principle; but a conviction that the true religious life supplies grounds of sympathy and association deeper and wiser than can be expressed by any doctrinal names or formulas; and that free play can never be given to these genuine spiritual affinities till all stipulation, direct or implied, for specified agreement in theological opinion is discarded from the bases of church union.

This also should be said, that the Unitarianism of which Dr. Martineau has been critical from time to time has been generally the more conservative forms of its doctrine and observance. He has no leanings to the traditional belief of the orthodox churches. His doctrine of Jesus is purely humanitarian. His opinion is "that Christianity, as defined or understood in all the churches that formulate it, has been mainly evolved from what is transient and perishable in its sources, from what is unhistorical in its traditions, mythological in its preconceptions, and misapprehended in the oracles of its prophets."

To these things may I add that I was surprised to find some writer in The Outlook, a few weeks ago, depreciating Martineau's scientific knowledge? I cannot conceive how any one who has much acquaintance with his writings can do that. I do not know of any other theologian whose writing is so saturated with scientific knowledge. The remark to which I refer was relative, comparing Martineau with Drummond. It is my impression that a committee of leading scientists would award to Martineau the honor of a fuller scientific knowledge, though Drummond was nominally a naturalist.

As for Stopford Brooke, whom, with Dr. Martineau, you recommend to mercy as not being so very Unitarian, I notice that he has lately been preaching the salutatory sermon to the Unitarian Triennial Conference, meeting in Sheffield, and that he recommended the adoption of a simple creed, which, I think, he would not have done unless he had imagined himself to be speaking to Unitarians as "one of themselves." There is not the least likelihood that his recommendation will be acted upon, but that is neither here nor there.

(Rev.) JOHN W. CHADWICK.

Brooklyn, N. Y.

[Dr. Martineau is a Unitarian theologically, but not ecclesiastically. That is, he does not hold the doctrine of the Trinity, but neither does he belong to the Unitarian body. Indeed, he objects emphatically to the use of the term Unitarian. We suppose this to be equally true of Stopford Brooke. It is so unless he has recently made a change in his ecclesiastical relations. As to Dr. Martineau's scientific knowledge, the question whether The Outlook or Mr. Chadwick

is correct in the estimate formed must be left to the judgment of those familiar with the writings of Dr. Martineau. In our judgment, he cannot be compared in this respect with Professor Drummond, who was a Professor of Natural Science in Glasgow University, and was an expert in his department.—THE EDITORS.]

Notes and Queries

NOTE TO CORRESPONDENTS.—*It is seldom possible to answer any inquiry in the next issue after its receipt. Those who find expected answers late in coming will, we hope, bear in mind the impediments arising from the constant pressure of many subjects upon our limited space. Communications should always bear the writer's name and address.*

Since I heard Dr. Abbott speak at the Congregational Church Conference in Bound Brook, I have been much interested in his views and opinions, which have opened out, as it were, a new book of old things. His "Theology of an Evolutionist," of which I have read some portions, is interesting to me from many points of view, but principally because I am a Catholic. One view is that the subject be rather called "The Evolutionism of a Theologian," for, accepting, as Dr. Abbott does, the Creator as a First Cause, then we may in all reasonableness conclude that evolution or metempsychosis, or any other change is not beyond the power of the Omnipotent God. Another view is that if theologians become evolutionists then we shall have two distinct classes—viz., the theological and the scientific evolutionist. The Christian evolutionist will believe, not that God has made man a little lower than the angels, and has crowned him with honor and glory, and set him above all the works of his hands, but has raised him from the lower animals. As to the form, it matters little whether gracefulness consists in walking on two legs or on four; but the faculties within us, will, memory, and intellect, if evolved by the power of God from the instinct of animals, have developed much more grandly than the purely material portion. Then arises the question, Can a Christian believe in evolution? By so doing he throws down all belief in the first story of the Bible—the history of the creation of man. And whence, then, came sin? Animals do not sin; and if we are only a higher development of a lower class, perhaps we do no more wrong than we would have done in our primal state. Evolution is positively incompatible with the teaching of the Bible, which all sects alike believe to be inspired, and most particularly in doctrinal matters. And there is a most radical incompatibility between the Christian evolutionist, who acknowledges God as the Cause, and therefore needs no "missing link," and the un-Christian evolutionist, who sends his theories abroad through the world without a cause or a connection—in other words, an animal in a peculiar stage of undevelopment, without head or tail.

M. A. T.

We judge that you are not a reader of The Outlook, or at least have not read the series of articles entitled "The Theology of an Evolutionist;" or, if you have done so, that they have not met your objections to the doctrine of evolution. If the former is the case, we must refer you to those articles. If the latter is the case, we should despair of furnishing in a paragraph what it was the writer's object to furnish in that entire series, namely, ground for believing that one can be a Christian and also an evolutionist. We must content ourselves here with pointing out the fact that Lenormant, himself a devout Catholic and also an evolutionist, has, in his volume on Genesis, shown that the writer of Genesis does

not claim that his account of the creation of man was supernaturally revealed to him, and that it is entirely consistent with all that he claims for himself, and with all that other Bible writers claim for him, to suppose that his account of the creation and fall of man is simply a spiritualized use of an ancient legend, not an authoritative and supernatural revelation of the date or mode of God's creation of the human race.

I note the question asked by "P. M. S." in your issue of May 8. I have read also your article on "The Divine Satisfaction" and Lenten Thoughts on the "Penitent Thief." If there is no remission of the penalty to the penitent, then must not the sinner who has left his sin and followed Christ expect to suffer in a future world the punishment for his old, forgiven sins? Does not this utterly change the meaning of the Gospel message? Would not this view cloud the hope and darken the life of the Christian who sincerely repents of past sins? How could he conquer the fear of death if he believed it was to be the gateway to future punishment? What punishment did the Prodigal Son receive after he returned to his father?

INQUIRER.

Dr. Abbott did not say that there is no remission of the penalty to the penitent. What he did say was that the Scripture promises something far better than the mere remission of penalty—namely, the remission of the sin itself. So far, however, as we can judge, both from life and from revelation, the effect of sin remains, in some respects, in the experience of the sinner. The song of redemption is not the song of innocence, but a "new song." The Prodigal never could have forgotten his life of sin and shame, or have looked back upon it with feelings other than those of poignant regret.

In your issue of May 8 you reply to "G. B. S." that the Apostles' Creed is not "a Trinitarian creed." Just what do you mean by that? Permit me to add that if "G. B. S." really desires to be assured that that creed is ethical, and has been and can be translated into life, he will find help in a little book entitled "Meditations on the Creed," by the Rt. Rev. Dr. Hall, the present Bishop of Vermont. (James Pott & Co., New York.)

G. L. R.

Not that it is not used by Trinitarians, but that it may be used by one who would reject the statements of thoroughgoing Trinitarianism in the historical sense of that term; as that "these Three (the Father, Son, and Holy Ghost) are one God, the same in substance, equal in power and glory." It might be used by one who would not use the statement of the Nicene Creed, that Christ is "very God of very God." Yet Dr. Schaff held the Nicene Creed itself to be only semi-Trinitarian.

1. Please tell me of some book, moderate in price, which will help me in studying the progressive character of Revelation. 2. Also one which tells why the translators of our English Bible used so many different English words for the same Greek one, and many such peculiarities.

R. F. H.

1. "Early Pupils of the Spirit" and Dr. Abbott's "Evolution of Christianity" (supplied by The Outlook at 20 cents and \$1.25); also Bernhard's "Progress of Doctrine in the New Testa-

ment." 2. This is corrected in the Revised Version. See the Preface to it.

I see that Dr. Abbott in one of his books refers to Franz Abt's "Apostrophe to Tears." I have tried to find this poem, but without success. Can any one tell me where to secure it? H. E. J.

The reference was undoubtedly to the well-known song, "Oh ye Tears," composed by Franz Abt. It may be obtained at any first-class music-store.

Kindly state in what sense we are to understand the statement, "He hath made Him to be sin for us, who knew no sin," according to the later thought on the subject of the atonement. L. W. N.

It is a terse and intense expression of the thought that the Christ was treated as a sinner, and became "an offering for sin" (Isaiah liii, 10), a "propitiation for sin" (1 John ii, 2), which

gives peace to conscience in its fellowship with Christ in his hatred of sin and his love of God.

Who is the author of the poem, the last lines of which are:

"O patient feet that trod
So long the earth's sharp sod,
O mother, mother, be thou crowned
Within the light of God."

Q. J. C.

The Armenian Fund

Previously acknowledged	\$8,161 11
Class of Little Girls of Bethel Sunday-School,	
Duluth, Minn.....	1 10
E. J., Deering, Me.....	5 00
An Invalid.....	3 00
M. W. S., Williamsburg, Va.....	1 00
C. R. W., Allegan, Mich.....	5 00
A Mother, Virginia, Mont.....	5 00
Total	\$8,181 21

For the Little People

A Garland

By Mary F. Butts

Rosebuds and violets

In honor of the brave;

Twine them with a hawthorn spray

For the soldier's grave.

While you weave the garland—

The red, the white, the blue—

Let your childish gratitude

Be reverent and true.

How the Apple-Blossom Came Back

By Margaret P. Boyle

Once upon a time, not so very long ago, there stood, in a large orchard, a beautiful apple-tree. All through the long winter it had held out bare branches. The March suns had whispered to it that spring had come. But the cold March winds were not a bit polite, and would answer, "No, it hasn't."

At last, however, Apple-Tree began to feel so nice and warm that she thought the March sun was right, and began to think of getting a spring gown. The warm April rains helped her, and the buds opened and grew, first into tiny leaves and then into larger ones, until Apple-Tree was wearing a beautiful green dress. All through April she wore it, and was very happy. Then, as the trees about her put on bright colors, and she saw Peach-Tree in pink, and Cherry and Pear-Tree in white, something seemed to tell her to try what she could do.

So, with the showers, the gentle winds, and the warm suns as dressmakers, Apple-Tree's green dress was soon covered with lovely pink and white flowers. And the air all around seemed as sweet as though she carried many handker-

chiefs with some lovely perfume on each. Then Apple-Tree felt very glad and proud, and was much pleased when every one who passed said: "Oh, see how lovely!"

But, only a week or two later, a damp wind and cold rain came and beat down on her spring suit until it was quite spoiled. Then Apple-Tree was so sorry that she let her tear-drops fall with the rain. Her kind Mother Nature did not scold her at all, but only said: "Don't cry about the blossoms, dear; sometime you will see them again."

So all summer long Apple-Tree looked and waited, for she knew that Mother Nature always told the truth. Her arms grew full of apples, and sometimes they seemed too heavy to hold any longer. When she was very tired, always came the whisper, "Wait a little longer. Your time is coming—the time when you will find the blossoms."

And at last, one sunny September day, one yellow apple after another slipped from her hold and lay on the grass beneath. While Apple-Tree wondered what would happen, a lady and her little boy wandered through the orchard and stopped to pick and eat some apples.

"Robert," said the mother, "have you ever seen the blossom in an apple?"

"Oh, no, mother; please show it to me!"

Apple-Tree bent her tall head so she might hear and see. Could it be that now she would find the flowers she lost last spring?

The lady carefully cut an apple all around, half-way between the blossom end and the stem. And as she laid the halves before her little boy, she pointed to the blossom which showed plainly in both pieces of the apple.

And Apple-Tree held the rest of the fruit

tightly in her arms, sure that in each one was a blossom she had loved months before.

The Queen Lost and Found

She was a very young queen, younger by several years than the Queen of Holland. There were many other respects in which she differed from the Queen of Holland. She was elected to her throne. The Queen of Holland inherited hers; that is, her father was the King of Holland, and, dying, she became the Queen. The Queen of Holland is Queen for her lifetime unless driven from her throne by her subjects; this little queen was queen for a few hours only, and over only a few subjects. Her throne was not carved and canopied with velvet, an object of veneration to her loyal subjects, the place from which she issued decrees and commands and favors. This little queen's throne was only a rock, a small one, at the foot of a tree in Central Park, and it was selected because it was so low that the queen, if she fell off, would not bump her head very hard.

It did not matter much what sort of a throne this little Queen of the May had, for the important place for her was at the May-pole. You would not think her robes of state remarkable, for they were a gingham dress and apron; her head was covered with a white sailor hat, until it was taken off to put on the floral crown that marked her the queen. She was very proud and happy all the afternoon. The twenty subjects had bowed, and presented flowers, and sung songs about flowers; they had danced around the May-pole, eaten ice-cream and cake, and played games. All this had been done on the meadow, and there were other kingdoms, and other queens, and other dancing subjects. Now, when kingdoms and queens and subjects are all so near, and dressed so much alike, there is some difficulty in preventing queens and subjects getting mixed up. And that is just what happened. The special kingdom of twenty subjects over which our small queen ruled started for home without its queen, for she could not be found. One of the chief officers stayed behind to find her, but, alas! she was not traced. Think of the condition of that kingdom without a queen, and a queen without even a royal attendant! At a street corner far away from the Park a little girl five years old stood crying. The big policeman, not knowing this was a queen—perhaps he never saw a queen—thought it was just a little girl, and spoke to her. She told him she was Rosie, a queen. She had a dog Trip, and a grandma, and a birthday. He listened, and then concluded, probably, that queens should not be allowed to walk on the streets, so the queen was carried to the station-house several blocks away. Here she announced that she was hungry; doubtless all queens get hungry. A policeman behind a big desk sent out for cakes and milk. When the queen had eaten, she fell asleep, and a bed was made on two chairs with pillows, and the big policeman behind the desk

made all the policemen tiptoe about the room when they walked; he said that was the way to treat queens when they were asleep.

In the meantime the chief officer was hunting for the queen, and could not find her, and went home in despair.

When night came down in the lower part of New York over the building where lost children are cared for, a frightened mother came crying to find a little girl. They took her up to the room where the lost children sleep, and there in a crib was a little girl, Rosie, whom she cried over and hugged and kissed. It was the little queen of the little kingdom who lost her flower crown. She could not be found while she was a lost queen; but when she was just little Rosie, a lost little girl, she was found, and was so glad to be found by her darling mother, who probably had never heard of the Queen of Holland, who is now sixteen years old, and objects to the postage-stamps in use in Holland because they have on them the picture of the Queen at five years of age.

A Game of Hide and Seek

Just three little girls and a yellow dog, with such an active tail and two bright eyes! They stood under a tree. Suddenly two of the little girls started away from the tree, and the dog went with them, his tail going much faster than his feet. "Go back! go back!" exclaimed the two little girls, stamping their feet energetically. Poor little yellow dog! His dear little tail lost all life, and hung down disconsolately. He went back where his third friend stood under the tree, and looked beseechingly at her. She stooped and patted him until his little tail was all alive again. Then the little girl began counting, saying out aloud, "Five, ten, fifteen," up to "ninety-five," when she said, "I'm coming," in a loud, clear, distinct voice. Away started the little dog to a gate down the street, when he poked his little sharp nose through the bars, gave two or three sharp barks, and wagged his tail until it was a yellow streak. Just as clearly as if he spoke, he said, "I spy, I spy." There they were, down in the bushes the other side of the gate. "No fair; Tip found us!" cried the two little girls. The game started anew, but this time one of the hidiers carried Tip in her arms. When they were found this time, Tip came around the corner, barking and running so fast that his hind feet seemed to get tangled up with his fore feet, and he tumbled over. His tail never stopped wagging when the goal was reached. Tip got there first. A big brother held Tip back while all three little girls bid the third time. When the cry came, "Ready," Tip was let go, and his glad bark from 'way down the street said, "I've found them! I've found them!" All came running back, Tip in first at the goal. It was hardly fair, but Tip became "it" each time. You see, Tip could find, but he could not hide, and the game had to be one-sided if Tip played at all.

The Home Club

Household Economics

The New York State Household Economic Association, formed last March, has made a partial announcement of its proposed lectures for next winter. Colonel George E. Waring will discuss "The Relation Between Clean Streets and Clean Homes;" Miss Helen Kinne, of the Teachers' College, will speak on "Cookery;" Helen Campbell on "Household Economics;" Charles F. Wingate on "Sanitation;" Professor W. O. Atwater, of Wesleyan University, on "Foods and Nutrition;" Edward Atkinson on "The Science of Cookery;" Professor Lucy Salmon, of Vassar College, on "Domestic Science;" Miss, Elise Mercur on "Architecture;" Mrs. Hastings on "Child Study;" Miss Lindley on "Health Culture;" Miss Anna Barrows on "Domestic Science." The Domestic Science Department of the Brooklyn Institute has announced itself as an auxiliary to the New York State Household Economic Association. This will strengthen the New York Association very greatly, as Miss Conro, the head of the Domestic Science Department of Pratt Institute, is also the head of the Domestic Science Department of the Brooklyn Institute—a woman who is an acknowledged authority in her own line, and who has developed the Domestic Science Department of Pratt Institute to a degree of proficiency that makes its pupils valuable instructors of Domestic Science in many institutions in the country.

The Kindergarten Possibility

Dear Outlook: In the April Magazine number of The Outlook some one has expressed an opinion that we claim too much for the kindergarten, and seemed inclined to place a limit upon the influence of the kindergarten in its application to the child in after life.

The poorly equipped kindergartens of which the author made mention undoubtedly do place the wrong interpretation upon this valuable system of education, and are not in sympathy with the true kindergarten spirit. Still another drawback to the full appreciation of its merits is the irregular attendance of the children, many of whom are often taken for fair representatives of the kindergarten training. The kindergarten includes a systematic and thorough course, which covers a period of three years, and it is necessary, in order to secure the best results, that the child should not miss even a day if possible; since each stage of development depends for its own perfection upon the degree of perfection of the stage before it. As a preventive agency we have reason to expect very great results from the kindergarten. As a reformatory measure its principles are superior to all other methods, since the all-sided development of the individual is the object to be attained, for "there never was a rounded man who was a criminal."

The gifts, occupations, games, songs, and conversations of the kindergarten, if rightly directed, enable the child, by means of those activities which are most natural to it, to form the habit of logical reasoning, and to learn to base his conclusions not so much upon what others think and do as upon actual facts as demon-

strated by what is before him: through contact with other children he is able to form right ideas of the companionships and competitions of life. His whole nature, the physical, intellectual, and moral, expands simultaneously and harmoniously; thus establishing the right basis for future activity, and leading up to the true principles of self-government.

While we cannot hope to see very great results in a single generation, yet each succeeding generation will certainly be marked by a nearer and more rapid approach to the ideal manhood and womanhood. Again, the kindergarten has lent a wonderful inspiration to the subject of child study; while its influence is doing much toward helping to establish a true parental spirit, which will be felt in generations to come. It points us to institutions of education for the future, which will not, as in the past, send forth young men and women with frail bodies, overwrought nerves, and unskilled hands to falter and become discouraged upon the very threshold of life, but who, with every God-given power, active and harmonious, will go forth in the morning of life, vigorous and strong, and "shall mount up with wings as eagles, shall run and not be weary, shall walk and not faint."

MRS. O. A. D.

Our correspondent describes only what is possible when the child is brought within the circle of the perfect kindergarten and the co-operating home influence. The standard of the attainable is never lost by the perfect kindergarten and the perfect mother. Both influence far beyond the circle where they are visible, and the world is brought that much nearer perfection because they live.

"A Mother's Problem"

Dear Outlook: I was much interested in the appeal for help from "T. P." in setting up for her children a standard for them to live by. I think her cry can be echoed by many mothers. To her question, "Is there a middle course?" it seems to me there is but one answer.

My husband is a farmer, and because he will not shut his eyes to the tricks of the trade, he is not a success in his business. If he has a horse to sell, he tells its defects to a possible buyer; he will not "top" his barrels of potatoes and apples, nor "bag" the cows for sale, or sell to the butchers, for veal—who weekly go through the neighborhood to collect them—the calf born but yesterday. As a result he is considered a financial failure by those who practice the above-mentioned tricks. Fortunately, our son, just entering manhood, despises the petty cheating going on about him, and has no feeling but contempt for it. He will not be a farmer, but in whatever business he engages I have no doubt he will go through life a poor man. Many times I have been tempted to point out to him a middle course, at least one so little different from his father's that conscience would not rebel very much; for here are our neighbors, A and B, who do thus and so; they are pillars in the church, are prosperous, and, to all appearances, respected. But I know that, whatever A and B may do, God has given me the knowledge that their practices are wrong; perhaps they cannot see it, but for me there is no compromise. For my neighbor's sins I will not have to answer; for my own I most certainly will.

It is almost impossible for a man to be honest and earn his daily bread in this world; but the signs of the times point to a day when it will be easier. Reforms in legislation are helping to bring it about, making many things unlawful that but a few years ago were

thought impossible to prevent. Let us have patience. There is a middle course, but is it safe to take it?

V. A.

Fortunately the statement cannot be made with absolute truth that poverty and righteousness are inseparable, and dishonesty and wealth to be found always united. There are good men and true who are wealthy, and who have made their wealth honestly. There are good men and true who are always poor, but it is not because they are honest—it is very often because they are incapable, unskilled, do not know how to take opportunity at flood-tide. There is divine approval for the man whose flocks and herds increased. The man who approves of himself on the ground that his high moral convictions prevented his financial success is dangerously near the line of self-righteousness, if he has not crossed it. The secret of life is to avoid self-consciousness by measuring one's self with one's fellows, and acting the part of judge on others. Wealth is not the only desirable thing in life; it is a factor that can make for great good and great personal happiness. Poverty is not the only evil, and can be borne because it is overcome by the power within one that puts it in its right relation to the whole of life.

The Study of English

There is no educational subject that occupies at the present time a larger share of the attention of educators than that of the teaching of English. In the "Journal of Pedagogy" of December, 1895, is a paper read before the Grammar School section of the Massachusetts State Teachers' Association by Dr. Samuel Thurber, Master of the Girls' High School in Boston, that should be read by every mother. Dr. Thurber says, what only observing parents are willing to concede, that the responsibility for the English used by our children does not rest with the teacher, but with the home. He says: "Hear a young person speak or read his letter to you and you can judge at once where he was brought up, but you can form no opinion as to where he goes to school. You instinctively reckon his speech as a part of his breeding, not as a part of his knowledge. Gentle manners have their perfect index in the timbre, the modulations, of the voice, in the courteous and correct form of the written note. For those elements of the juvenile culture which are most basic the school cannot be held responsible. The family, the pedigree, the stock, comes first. One's English is really one's attitude towards the world, and one's attitude towards the world is chiefly governed by complaisance, or the desire to please, to make a good impression." Dr. Thurber deplores not as an ecclesiastic, but as a scholar, that the Bible is not read, and he asks the question, "Can a substitute be found for the Bible?" In it he sees all the elements of culture. The veneration for antiquity he considers a grace in character. He places forcibly before the minds

of his readers the fact, which too many parents are willing to ignore, that the vast complex of influences which affect the character environ the child before the school age. With a forcibleness which is most convincing, he points out that to speak of English as a study by itself is in truth impossible, for every study is in English. "English," he says, "is not an isolated department;" and he believes that the moral tone of every school is revealed in the English used in it. Nothing, he says, in the school will be better than the English, and the school studies as provided in the programme regard chiefly the intellect. There are opportunities enough, to be sure, in history, geography, and especially in natural science, for reaching the imagination incidentally, and no wise teacher will let these opportunities slip; but the great source of stimulus for the æsthetic faculties, the main reservoir of motives to call the emotions into activity and to give them wholesome direction, must ever be our English. He advises, and every mother who has studied her children knows that he is right when he emphasizes, the advantages to be gained by children being encouraged to act characters in Shakespeare's plays. Of course this must be done only under the direction of one whose ear is trained to musical sound, whose taste is pure, and whose standards are high. The opportunity for giving drill in pronunciation, in manner, in modulation, as well as the opportunity of appealing directly to the imagination and studying a child's conception of an idea, given by this encouragement of dramatic representation, has always been valued by the true educators.

An Educational Advance

There is about to be organized in Boston the Society of Arts and Crafts. The purpose is to bring together artists and craftsmen in closer relation; to establish trade schools; to improve the quality of handiwork in all exhibitions of specimen productions; to develop skilled workmen. One of the originators of the Society states that its purpose is to make the artist more of a craftsman, and the craftsman more of an artist. The President selected is Professor Charles Eliot Norton. The societies interested are the Boston Society of Architecture, the Architectural Club, the Master Builders' Association, the Museum of Fine Arts, the Institute of Technology, the Boston Art Students' Association, and Harvard College.

The late Professor Jowett had a curious way of commenting on the work that was brought to him by students. On one occasion he was shown a set of Greek verses. After looking them over carefully, he glanced up rather blankly and said to the author: "Have you any taste for mathematics?"—*Argonaut.*